CHRISTIANITY'S CONTRIBUTIONS TO CIVILIZATION

CHARLES DAVID ELDRIDGE

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CHRISTIANITY'S CONTRIBUTIONS TO CIVILIZATION

Christianity's Contributions to Civilization

BY

CHARLES DAVID ELDRIDGE

COKESBURY PRESS GOOD BOOKS

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DEDICATED TO
MY BELOVED WIFE
MARGARET UPHAM ELDRIDGE
IN GRATEFUL ACKNOWLEDGMENT
OF HER INSPIRATION
AND COÖPERATION

CONTENTS

Part One

CHRISTIANITY'S CONTRIBUTIONS TO CIVILIZATION DURING THE ROMAN EMPIRE

Chapter Page
I. Christianity's Triumph over Polytheism and the State Religion of the Roman Empire.................... 13
II. Christianity Mitigates the Horrors of Slavery......... 21
III. Christianity and the Conquest of Social Evils........ 29
IV. Christianity and the Civilization of the Barbarian Tribes. 38

Part Two

CHRISTIANITY'S CONTRIBUTIONS TO INTELLECTUAL, RELIGIOUS, AND POLITICAL LIBERTY

V. Christianity's Contributions During the Feudal Age. 43
VI. Christianity's Contributions through the Renaissance.. 56
VII. Christianity's Contributions through the Reformation. 61
VIII. Christianity's Contributions through Protestantism among the Nations of Europe.................... 74
IX. Christianity's Contributions through Protestantism in England.. 84
X. Christianity's Contributions through Protestantism in the United States............................. 98
XI. Christianity's Contributions to Democracy........... 105

Part Three

CHRISTIANITY'S CONTRIBUTIONS TO ART, EDUCATION, AND LITERATURE

XII. Christianity's Contributions to Painting, Sculpture, and Architecture................................ 119
XIII. Christianity's Contributions to Music................ 136
XIV. Christianity's Contributions to Education............ 143
XV. Christianity's Contributions to Literature............ 160

Part Four

CHRISTIANITY'S CONTRIBUTIONS TO SOCIAL PROGRESS

XVI. Christianity's Contributions to Social Ideals and Values. 181
XVII. Christianity's Contributions to the Brotherhood of Man. 193

CHAPTER PAGE
XVIII. Christianity's Contributions to the Uplift of Women... 199
XIX. Christianity's Contributions to Humane Legislation... 217
XX. Christianity and Modern Slavery.................... 227
XXI. Christianity and the Establishment of Charitable Institutions.................................... 235
XXII. Christianity's Contributions through the Work of John Wesley....................................... 243
XXIII. Christianity and Prison Reform..................... 251
XXIV. Christianity and Temperance Reform................ 260
XXV. Christianity's Contributions to the Mitigation of War. 268

PART FIVE

CHRISTIANITY'S CONTRIBUTIONS TO THE NON-CHRISTIAN PEOPLES OF TO-DAY

XXVI. Christianity's Impact on Non-Christian Peoples of To-Day....................................... 281

PART SIX

CHRISTIANITY'S CONTRIBUTIONS TO THE RELIGIOUS LIFE OF MANKIND

XXVII. Christianity's Contributions to the Religious Life of Mankind...................................... 323
XXVIII. Christian Ideals Diffused through the Churches and Humanitarian Organizations....................... 360
XXIX. Christianity the Final and Universal Religion......... 387
XXX. The Goal of Christianity........................... 408

FOREWORD

What has Christianity meant to the world? It has "worked," as a recent non-Christian, yet not wholly unsympathetic, critic has said, "in a measure."

But in what measure? What spheres of human life has it touched? How wide, how pervasive, how powerful has been its influence? Working, as it necessarily has done, in the midst of, and against, and with, the human imperfections, has it, in spite of all that, "made good" moderately, or splendidly, or at least hopefully? Can it be said that its actual achievements have given good proof of its divine origin? Or is it to be counted as just one (the highest, to be sure) among the many faiths in "this believing world"? Will it go on "conquering and to conquer," or must we expect it to give place to something else, more fitted to advancing humanity, that successor itself not "final," but to serve awhile, and then in its turn to be displaced?

These questions can be answered only by the accomplishments of the religion of Jesus in every department of life, what it has done and is doing.

The average Christian, especially the younger, is abysmally ignorant of "the rock whence ye were hewn, the hole of the pit whence ye were digged." The only Christianity and the only world he knows are those which he finds around him, and it is not difficult for any one to see the faults and imperfections of both of these. He has no base line of comparisons from which to measure how far the world has come. Still less conception has he at what a cost, and "at what a force and what a heat were forged the anchors of our hope." And so he is not able, with any intelligent conviction, to "plot the curve" of his religion and confidently look forward to the triumphs that shall be.

He will be amazed, as he reads this book, at the marvels that have been wrought, far as we evidently are from our shining goals, "the far-off divine event toward which the whole creation moves," the Consummation of the Age, the Rule of Heaven, the City of God.

Dr. Eldridge has in most felicitous fashion condensed the results of the wide observation and reading of twenty-five years into these well-planned, well-constructed, and well-expressed chapters, each of which whets the appetite for its successors, and leads the reader eagerly on to the book's conclusion and conclusions. The work has been admirably well done, and it rises at frequent intervals to eloquence and beauty.

He has not given us a "Story of Christianity," a "Church History," or even an "Evidence of Christianity," but something much better, a comprehensive "Gesta Christi," brought up to date, an inclusive conspectus, full of the most varied and valuable information, of the impact of Christianity upon the world. "Go and tell John the things which thou hast seen and heard." No more valuable manual and compendium of facts on scores of topics directly bearing on this subject could be given to the reader. Minister and private Christian alike need it on their shelves; it gathers into its comparatively few pages, in accessible, usable, and pleasing form, the substance of whole libraries.

Not its least charm is that, while adhering faithfully and masterfully to the great fundamental facts and truths of evangelical Christianity, it avoids entirely the controversial spirit, and the book may be read with almost equal and a very great satisfaction by Catholic or Protestant, conservative or radical.

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PART ONE

CHRISTIANITY'S CONTRIBUTIONS TO CIVILIZATION DURING THE ROMAN EMPIRE

CHAPTER I

CHRISTIANITY'S TRIUMPH OVER POLYTHEISM AND THE STATE RELIGION OF THE ROMAN EMPIRE

THE religion of Rome was polytheistic. At the time of the Roman Republic each house had its god Janus and each hearthstone its goddess Vesta. Later, each city also had its Janus and Vesta. Among the deities of the farms were Saturn, the god of sowing; Ceres and Venus, goddesses of fertility; and Terminus, which dwelt in the boundary pillars, guarding the boundaries of the farms, and later, the boundaries of the State. Mars originally was the special god of Rome, and subsequently Jupiter became the chief and center of the Roman religion.

DEIFICATION OF THE ROMAN EMPERORS

Upon the death of Cæsar Augustus the senate decreed him divine honors. Temples were erected to his name and he was worshiped as a god. This was in keeping with the custom of ancestor worship of the families and various tribes, and the popular reverence for heroes. The practice which was adopted for Cæsar Augustus was extended to his successors, and it finally became the religion of the State.

By the masses of the people, particularly in the provinces, the emperors were looked upon as persons exalted above the rest of mankind. They were regarded with awe as "emperor gods" and the embodiment of the unity and genius of the mighty empire. The educated people regarded the deification of the emperor as flattery offered to the high offce. The philosophers sanctioned the State religion and participated in its rites and customs upon the basis of patriotism. Their disbelief in the deities did not affect their observance of the religious rites as patriotic citizens. Their conformity was based in custom, not in belief.

Images and busts of the emperors in great numbers were set up in public places, invested with a sacred character, and recognized as inviolable refuge for all oppressed. Even slaves were free from molestation under this protection. These statues were guarded with jealous care, and professional informers were ever ready to bring accusation against any one offering an insult to the statue or bust of an emperor.

The purpose of the State religion was the development of patriotism, unity, and loyalty among the subjects of the empire. It was the recognition of the unity and solidarity of the empire. Hence, those who refused to conform with its requirements were naturally suspected of disloyalty. Anyone accused of unfaithfulness or treason against the State was required to offer incense to the gods or the statues of the emperor. All soldiers and officers of the State were required to comply with the State religion. Christians unwilling to submit were debarred from military and official careers. The State religion became a powerful political instrument. No vote could be taken, no election held, nor war prosecuted without due observance of the prescribed religious rites.

Immoral Influence of Polytheism

The religion of pagan Rome did not promote moral ideals. It was not expected to do so. There was no connection between religion and morality under paganism. Religious worship in pagan temples frequently made its sensual appeal and pandered to immorality. The worship of Venus, the popular goddess of fertility, promoted lewdness. Connected with the temples of Venus were the groves which were haunts of licentiousness. The public plays performed as sacred rites in the worship of the pagan gods were often characterized by obscenity and lasciviousness.

Lactantius writes: "It is easy to see that the worshipers of false gods could not but be debased. For how could they be expected to be kept from shedding blood, as did Mars and Bellona? How could they spare their own parent who adored Jupiter, who drove away his own father? How could they be merciful to their own infant children, who venerated Saturn the devourer of children, and Juna who hurled out of Olympus her malformed offspring? How could rapine and fraud be avoided by men who knew the thefts committed by their god Mercury? How could they restrain their passions who venerated Jove, Hercules, Bacchus, and Apollo as gods, while their lusts and frightful lasciviousness of very blackest dye were not only known to the learned, but brought out upon the stage of the theaters and made the choice material of songs that everyone might the more surely know them? Could men be good under such training?"

Cardinal Gibbons, in his work on "Our Christian Heritage," writes: "Moral teaching was not included among the priestly functions. . . . On the festivals of Bacchus prizes were given to the deepest drinkers. In Greece and Rome the worship of Aphrodite was characterized by shameless impurity and unnatural crimes. Shrines consecrated to Venus were maintained at the expense of notorious courtesans. Ovid advises women to shun the temples of the gods, that they might not be there reminded of the lasciviousness of Jupiter."

THE PERSECUTION OF CHRISTIANS

Christianity confronted these conditions with uncompromising hostility to all forms of religion and refused to offer idolatrous reverence to the emperor. It denied the existence of all gods but the one true God, was intolerant of all other cults and creeds, and denounced them as sinful and idolatrous. The government, forced in self-defense to protect itself from this new religion, which appeared subversive of the established social and religious customs and institutions, was driven to extreme measures which resulted in the persecution of the Christians.

Nero, the despotic emperor, attempted to throttle Christianity in its infancy. Christians were tied to the heels of wild horses and dragged to death, sewn up in skins of wild animals and destroyed by ferocious dogs, thrown into the arena to be slain by wild beasts, and daubed with pitch and placed on poles as torches to light the imperial gardens. But the more they were persecuted, the more they multiplied. "The blood of the martyrs became the seed of the Church."

The series of persecutions extended until the time of Constantine, 313. Tens of thousands of Christians were scourged, imprisoned, exiled, slain by wild beasts, or burned alive; but the bloody efforts at extermination failed to stop the progress of the new religion. Under Diocletian came the most terrible of all the persecutions, the measures employed were very severe, and medals were struck to celebrate the end of its existence. The medals were inscribed: "The Christians are no more." But Diocletian and the pagan persecutors went the way of man, while Christianity continued to live and expand.

THE NOBLE CHARACTER OF THE EARLY CHRISTIANS

Of the nobility of character of the early converts to Christianity there is abundant testimony. Justin Martyr in his First Apology wrote: "We who formerly delighted in fornication now strive for purity. We who used magical arts have dedicated ourselves to the good and eternal God. We who loved the acquisition of wealth more than all else, now bring what we have into a common stock, and give to every one in need. We who hated and destroyed one another, and on account of their different manners would not receive into our houses men of a different tribe, now, since the coming of Christ, live familiarly with them. We pray for our enemies, we endeavor to persuade those who hate us unjustly to live conformably to the beautiful precepts of Christ, to the end that they may become partakers with us of the same joyful hope of a reward from God, the Ruler of all."

The Christian writers of the early centuries in their controversies with their pagan opponents urged, in support of their faith, the exalted doctrines and high moral code of the Christian religion, and the changed conduct of those converted from paganism by the gospel, their good works, and their courageous faith which enabled them to endure even unto the martyr's death.

The historian Lecky writes: "It is not surprising that a religious system which made it a main object to inculcate moral excellence, and which, by its doctrine of future retribution, by its organization, and by its capacity of producing a disinterested enthusiasm, acquired an unexampled supremacy over the human mind, should have raised its disciples to a very high condition of sanctity. There can, indeed, be little doubt that for two hundred years after its establishment in Europe, the Christian community exhibited a moral purity which, if it has been equaled, has never been surpassed."[2]

Christianity's Triumph Over Paganism

In the days of the Apostle Paul the gospel had been preached in the principal cities of Europe and Asia Minor. In writing to the Christians at Rome, Paul gives thanks to God because their faith is spoken of throughout the whole world. (Rom. 1: 8.)

St. Irenæus, who was born in 120, bears witness of the remarkable progress of Christianity: "The Church scattered throughout the whole world, even unto the ends of the earth, received from the apostles and their disciples the faith in one God, the Father Almighty. . . . The Church having received this faith, although it be scattered abroad throughout the whole world, carefully preserves it, dwelling as in one habitation, and believes alone in these doctrines, as though she had one soul and the same heart."

Tertullian, born about the year 160, writes in his "Apologia" of the growth of Christianity: "We are but of yesterday, and yet we have filled every place belonging to you, cities, islands, castles, towns, assemblies, your very camp, your tribes, companies, senate, forum. We leave you only your temples." This statement is doubtless rhetorical; nevertheless, from many independent sources we know that by the end of the second century Christianity had become a powerful and influential organization.

At the close of the second century Clement of Alexandria wrote: "The word of our Master did not remain in Judæa, as philosophy remained in Greece, but has poured out over the whole world, persuading Greeks and Barbarians alike, race by race, village by village, every city, whole houses and hearers, one by one, nay, not a few of the philosophers themselves."

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[2] "History of European Morals," Vol. 2, Chap. 2.

Not, however, until the beginning of the fourth century was Christianity free from recurring periods of persecution. The Emperor Galerius, who had been bitterly hostile to the faith, was the first Roman ruler to grant recognition and some degree of toleration. The edict of Galerius, published in 311, was called forth by the exigencies of civil war and the fact that Galerius did not wish to be opposed by the Church which was growing in numbers and power. That this Edict of Toleration was forced by demoralized conditions of the empire and was grudgingly granted is evident from the language of the document.

The civil war ended in 312 with the victory of Constantine at the Milvian Bridge. On the eve of the battle, according to the story, Constantine sought aid from heaven. In a dream Christ appeared and told him to inscribe his banners with a Cross and the words "By this sign conquer." In obedience to the vision, Constantine adopted the sign of the Cross, and his army was completely victorious.

In the year 313 Constantine issued the famous Edict of Milan: "We grant to the Christians (and to all others) free choice to follow the mode of worship they may wish, in order that whatsoever divinity and celestial power may exist may be propitious to us and to all who live under our government." Constantine showed many favors to the Church and gave Christianity a most favored place among the religions of the empire.

Under the Emperor Julian (361-363) the last effort was made to overthrow Christianity and to reëstablish the worship of the pagan gods. Julian had been brought up under the Christian faith, but his love for Greek philosophy and admiration for polytheistic worship led him to adopt paganism, and because of this he is called "Julian the Apostate." He restored the pagan temples, reëstablished the worship of pagan deities, and replaced the sign of the Cross on the standards of the army with the former pagan symbols. Julian fell in a brilliant battle against the Persians. It is said that Julian fell mortally wounded by a Persian arrow. As he felt the arrow he cried out, addressing the Christ: "Thou hast conquered, O Galilean." With the death of Julian ended the official effort to restore paganism. At the end of the fourth century, under Theodosius the Great, Christianity was established as the State religion.

CHAPTER II

CHRISTIANITY MITIGATES THE HORRORS OF SLAVERY

THE number of slaves in the Roman Empire has been variously estimated. The historian Gibbon places the number at sixty millions. Other writers place their estimates much higher. Tacitus, a Roman historian of the first century, states that the city of Rome was in constant fear of an uprising of the slaves. When a measure was proposed in the senate to have all slaves dress alike to distinguish them from freemen, the suggestion was promptly killed by the argument that to do so would reveal to the slaves their great numerical strength and endanger the peace of the city by a possible revolt.

Roman law gave the owner absolute power to give, hire, sell, exchange, seize for debt, or kill a slave at his will. Slaves had no legal standing in the courts, no legal parentage, no right to hold property, and no civil rights. When compelled to testify in the courts their depositions were legal only when taken under torture.

The union of male and female slaves had not the character of marriage. It was mere cohabitation which could be tolerated or terminated at the whim of the master. Slaves could not contract marriage, and children born to them were the property of the master. They could not be charged with adultery, incest, or polygamy; these words had no legal application to them.

The law required that if a master was killed by one of his slaves, all the slaves of the household should be put to death. The following incident is related by Tacitus: A wealthy citizen of Rome had pledged liberty to a slave and failed to keep his promise. The slave became angry and slew his master. The public duty in the case was discussed in the Senate. The celebrated Stoic Cassius supported the law and urged its enforcement. The slaves of the household, numbering about six hundred, were finally executed.

Men and women slaves were sold in the market place. The more valuable were held apart from the others; those of less value were herded in gangs. Both males and females were made to walk, run, jump, show their teeth, and display their good qualities for the benefit of the buyers.

Many of the slaves were from the cultured East and better educated than their masters. Such were frequently employed as physicians, teachers, artists, secretaries, and stewards. Some were employed in the various services of the household. The condition of the household slaves was much more tolerable than of those who toiled in the fields or worked in the factories. Many of the former obtained favor with their masters, held positions of influence, and were able to accumulate wealth and purchase their freedom.

Multitudes of the more unfortunate class were branded and employed as herdsmen, or made to work in the fields chained and clothed in rags, and herded at night in underground slave-pens. Other thousands toiled all day in badly ventilated workshops, with a brand on the breast, a clout about the loins, and coarse grain for food. The conditions were such that many were driven to end their misery by suicide. When maimed, sick, or infirm with age, they were cast aside, left to starve, or put to death.

The slave system engendered idleness and poverty and brought a stigma upon labor. All forms of labor were regarded as degrading to a freeman, with the exception of agriculture. Medicine, architecture, and commerce were considered honorable employments for freemen. The free laborer had to compete with the cheap labor of the slaves. For all kinds of work the slaves were employed, and for a freeman to work with slaves was deemed debasing. This keen competition with the cheap labor drove the freemen to various devices for a livelihood. Many followed the corrupting professions as actors, gladiators, political spies, astrologers, pseudo-philosophers, and sycophants of the men of wealth. At best such a livelihood was precarious, and many thousands depended for their sustenance upon the public distribution of corn by the government, and found their daily diversion in the free public baths and free amusements.

The decline in morality was one of the great evils of slavery. The slaves had been gathered from all parts of Europe, Asia, and Africa, and had brought the vices peculiar to each country. Prohibited from the privilege and protection afforded by marriage, they fell into the slough of sensual debasement. They were treated as depraved creatures and considered incapable of developing the virtues; and true to this judgment and treatment, many were evil-minded, lazy, lying, and treacherous. The moral degradation of the slaves reacted upon all classes.

The Stoic Philosophers and Slavery

The Stoic philosophers, both of Greece and Rome, expressed noble sentiments regarding human liberties. Plato said: "No one is born for himself alone, but he owes himself in part to his country, in part to his parents, and in part to his friends." The Grecian poet Euripides said: "Many a slave bears the infamous name whose mind, nevertheless, is freer than theirs who are not slaves." Cicero, the Roman orator, expressed the noble sentiment: "Men were born for the sake of men, that each should assist the others." "Nature ordains that a man should wish the good of every man, whoever he may be, for the very reason that he is a man." The broad spirit of humanity is stated by Seneca: "The whole universe which you see around you, comprising all things, both divine and human, is one. We are members of one great body. Nature has made us relatives when it begat us from the same materials, and for the same destinies. She planted in us a mutual love, and fitted us for a social life."

It is of interest that the philosopher Seneca and the Apostle Paul were contemporaries, and there is strong reason for believing that the Pauline writings were somewhat familiar to the Roman. It is also of interest that, with the spread of Christianity and its humane teachings, the Stoic philosophers became more energetic in the advocacy of human rights.

The proverbial sayings of the Stoic philosophers have graced the lips and embellished the writings of the champions of human liberty down through the ages. The Stoics declared: "By natural right all men are free; by right of nations (by conquest) slavery has come in." These clarion words ring out in all the charters of liberty of the nations and in the American Declaration of Independence.

In practice the Stoics manifested the human trait of falling short of their lofty ideals and declarations. Many of them failed to exhibit the spirit of humanity toward their own slaves. "The Stoic school," says Uhlhorn, "with much greater energy began to advocate the human rights of a slave. This was a consequence of its doctrine of the unity of mankind. . . . But at first they had little influence. Slavery was held to be absolutely necessary, and therefore justifiable. Notwithstanding all that was said, it had on its side established usage, law, and public opinion."

"Not until He was proclaimed, who himself took the form of a servant and died the death of a slave on the cross, did the full day of liberty begin to break for the slaves, a day which neither the theories of the Stoics, nor Seneca's fine words respecting the dignity of man, could ever have brought."

Christianity Mitigates the Horrors of Slavery

Christianity did not inaugurate a violent crusade against slavery. To have commanded and attempted the immediate overthrow of slavery in the Roman Empire would probably have wrought great havoc, brought greater burdens and suffering upon the unfortunate slaves, plunged masters and slaves into protracted war, and turned Europe and Asia into fields of blood.

It was not the purpose of Christ to overthrow the existing governments and social and political institutions by physical force; but through the power of truth, allied with human conscience, reason, and convictions, to so transform human character that such reforms and movements would be initiated, according to the needs and conditions of society, which in time would eradicate all wrongs, injustice, and cruelty among men.

Christianity proclaimed a gospel of emancipation from the darkness and slavery of sin into the truth and glorious liberty of the children of God, which was to lead without violence and bloody revolution to ultimate freedom from every form of bondage. The message rang out: The slave is your brother; he has a soul; he is a child of God; his life is sacred.

The Pauline charter of freedom, "There is neither bond nor free" in Christ Jesus, and his letter to Philemon exhorting him in the name of Christ to receive Onesimus as a "brother beloved" became powerful factors in lessening the evils of slavery and promoting emancipation.

Christianity gave to the slaves a moral standard within their reach. The Roman ideal of perfection was self-reliance, dignity, fortitude, courage, magnanimity—qualities possible for freemen, but impossible of attainment by the servile classes under the conditions of slavery. Christianity exalted gentleness, obedience, humility, patience, forgiveness, and love for enemies—qualities which were despised by the pagan freemen. Christianity sealed these virtues with the impress of divine approval, gave mankind a new estimate of their value, and made them operative in the lives of the slaves, who were by them inspired with hope, courage, and moral impulse. "For the first time," says Lecky, "Christianity gave the servile virtues a foremost place in the moral type. . . . For the first time, under the influence of Christianity, a great moral movement passed through the servile class."

Multitudes of slaves were received into the Christian brotherhood. A certificate of good conduct was required from the master before a slave was admitted, but once admitted there were no conditions nor limitations. They partook of the memorial of Christ's suffering and death, and were regarded as freemen in Christ, sons of God, and members of the Christian brotherhood. Kindness and forbearance between masters and slaves were constantly inculcated, and harsh treatment of a slave by a Christian master was considered sufficient grounds for excommunication.

Slaves were sometimes chosen to fill offices in the

Church and even admitted to the ranks of the clergy. A slave before admission to the office of the clergy was first granted his freedom, for none but the free could minister at the altar.

The slaves were granted a growing legal recognition of their rights. Laws were enacted favorable to them which made their lot more humane. Under the reign of Hadrian, 117-138, the law forbade the arbitrary killing of a slave and granted the right of trial to establish innocence or guilt. The sale of slaves, male and female, for disgraceful purposes was forbidden. In case of cruel treatment a master was required to sell the slave ill-treated. Slaves were permitted to acquire property, and to purchase their freedom with their savings. The law permitted a slave to have property and allowed him to bequeath by will one-half of his possessions.

Under Constantine, 312-337, and the succeeding emperors further legislation relieved their conditions. The law forbade the poisoning, branding, and tearing the bodies of slaves by wild beasts. The execution of slaves by crucifixion was abolished out of reverence for the crucified Christ. The manumission of slaves was greatly facilitated by being invested with a sacred character, placed in the hands of the clergy, ordained to be celebrated in the churches, and permitted to be consummated on Sundays.

Further legislation to improve the conditions of the slaves was enacted under Justinian, 527-567. All privileges accorded to citizens were granted to emancipated slaves. One great benefit to slaves, rendered by Christianity, was the recognition of the marriage-tie as valid and indissoluble. A slave could marry a free woman with the consent of his master. Any freeman of any rank could marry a slave, having first emancipated her. Children born in slavery were legal heirs of their emancipated father. Mutilated slaves were given their liberty, and slaves who furnished the government certain information against offenders were granted freedom. Slaves seeking refuge in the monasteries, if not claimed, after three years were considered as belonging to the Master Christ. Under the influence of Christianity much favorable legislation was secured, many burdens lightened, many abuses righted, and more humane treatment secured.

Masters were encouraged to liberate their slaves. Many Christians granted liberty to their slaves on the day of their baptism, or on feast days of the Church, and especially at Easter festivals. Many slaves were set at liberty by their owners as an expression of gratitude to God for the birth of a child, recovery from sickness, some providential event, or in honor of some holy day, and great numbers were emancipated at the death of their masters.

A common form of manumission was expressed in Christian phraseology and revealed the religious motives which inspired the act. The master led his slave with a torch around the altar, then, taking hold of the horns of the altar, the master spoke the solemn words granting liberty: "For fear of Almighty God, and for the cure of my soul, I liberate thee, and may the angel of our Lord Jesus Christ deem me worthy of a place among his saints."

Many other forms of manumission expressed the humane spirit in terms of the Christian faith. The Christian teachings of the dignity of the "child of God," the "joint heir with Christ," and human brotherhood were unquestionably the most potent factors in lessening the evils of slavery and in promoting manumission.

CHAPTER III

CHRISTIANITY AND THE CONQUEST OF SOCIAL EVILS

THE ABOLITION OF GLADIATORIAL SHOWS AND CRUEL SPORTS

THE gladiatorial shows are said to have originated with the contests held before the tombs of great men for the purpose of offering human sacrifices to appease the spirits of the dead. In time it became customary to give these shows to the soldiers before their departure for war as a means of stimulating the war spirit.

Cæsar placed 320 pairs of gladiators in the arena to gratify the lust for blood, and to add to the scenic effect the contest was staged at night. With the opening of the Colosseum under Titus 5,000 animals were slain in the sport of a single day. At the games given by Trajan in honor of the Dacian triumph 11,000 animals were used in the deadly sports. And under Trajan 10,000 gladiators and prisoners were set in the arena to fight in mortal combat. The bloody contests lasted 123 days and furnished the thrills for one succession of sports.

Distant regions were ransacked to secure new varieties of beasts to furnish excitement. Great naval battles were fought on artificial lakes made for the purpose, whole fleets were employed in the conflict, and thousands fell fighting or were drowned. Under the popular craze some women entered the arena as gladiators, but people objected to women gladiators, and their participation as combatants was forbidden. To make variety and furnish comedy there were combats between blindfolded men and between deformed persons. Under Domitian an army of dwarfs was compelled to fight to furnish amusement.

The combatants of the arena were supplied from the slaves, prisoners, and condemned criminals. Freemen also engaged in the contests—men who fought for the love of fighting, notoriety, and the rewards which crowned the victors.

Men and women, high and low, feasted their eyes on the bloodshed. To them it was an amusing spectacle. Women occupied prominent places and gazed without flinching upon the agonies of the dying. Men placed their bets on favorites as do modern devotees at prize fights.

The Stoic philosophers regarded these shows with contempt, and denounced the slaughter of men and beasts, but they were helpless to overcome the evil. Paganism had no remedial agencies to cope with the evil, nor any moral and religious recuperative power to lift the people from this slough of depravity.

Christians were grimly set against these barbarities. They boldly denounced the taking of human life in the arena as heinous sin, and charged that actors and spectators were guilty of murder. No Christian was permitted to attend these sports under penalty of exclusion from the communion of the Church, and no gladiator was received into Church membership until he abandoned the profession.

The first enactments against these horrors were passed in 325. Emperor Constantine, previous to his avowed conversion to Christianity, had furnished the amphitheater with men and animals, but as the first Christian emperor he issued the decree: "Bloody spectacles in our present state of tranquillity and domestic peace do not please us: therefore we order that all gladiators be prohibited from carrying on their profession."

The prohibition of gladiatorial contests in the West was the result of the self-sacrifice of Telemachus, an Asiatic monk, who, in 404, dared to rush in the arena and attempt to separate two gladiators. Telemachus was stoned to death by the enraged spectators, but Emperor Honorius proclaimed the monk a martyr and abolished all such contests.

The abolition of these cruel sports affords striking proof of the regenerating influence of Christianity upon pagan society. In the words of Lecky: "There is scarcely any other single reform so important in the moral history of mankind as the suppression of the gladiatorial shows, and this feat must be almost exclusively ascribed to the Christian Church."

Influence Against Licentious Shows

The religious and social customs of Rome combined to support multitudes of women, both slaves and free women, as public courtesans and libidinous actresses. Hosts of young women were set apart in the name of religion and dedicated to the service of the pagan shrines as prostitutes. Actresses, musicians, and dancers appeared on the public stage and openly flaunted their traffic in sexual impurity. The shows constantly played up the sensuality and the excesses of the gods. "What means," says Seneca, "this appeal to the precedents of the gods, but to inflame our lusts, and to furnish the license and excuse for the corrupt act under the shelter of its divine prototype?"

The philosophers and moralists deplored these immoral exhibitions, but their protest had little effect on the masses. The people crowded the temples and theaters, in which dancing girls, half naked or entirely so, made their appeal to sensual gratification. The dancing girls and female musicians were commonly public consorts and used their profession as a means of vice.

These unbridled shows were very repulsive to the Christians, and in every way they opposed the evil influence and sought to liberate the women. Christianity was the only moral and religious force that made any appreciable progress toward eradicating the cause and effecting the cure of this cankerous evil.

RESTRICTION OF PATERNAL AUTHORITY

Paternal authority existed for several centuries among the people of Rome. The father had absolute power over the life and property of his children, and over the property of his wife. The father could sell his son as a slave, chastise him, or put him to death. In case the father sold the son as many as three times, the son became free, and was no longer subject to paternal authority. The right of a father to kill a daughter taken in adultery was universally recognized.

An ancient Roman law sought to restrict the authority of the father by providing that the male children and the oldest female child should be permitted to live until three years of age. It was considered that three years would suffice for the development of filial ties and the safeguarding of the life of the child.

Constantine in 333 enacted a law providing punishment for a father guilty of killing his son. Under successive Christian emperors legislation was passed to further restrict the evils. Under Justinian, 528, legislation permitted the father to inflict only moderate punishment, and to bring his children before the court to determine what measures were reasonable and necessary to maintain family discipline. The father was forbidden by law to expose, buy, sell, imprison, abuse, or kill his son, or to transfer him for adoption into another family without his consent. The father was also forbidden to force his son in marriage, though he could veto the marriage of his son if it was not agreeable to him.

The teachings of Christianity concerning the equality of rights, the dignity of each individual as a child of God, and the filial relation between parents and children with its high ideals of affection and moral influence tended to control arbitrary power, and tyranny in the family gradually disappeared.

SUPPRESSION OF EXPOSURE OF CHILDREN

"Exposure of children" was a common practice among the ancient Romans. Parents who wished to get rid of their children, but whose sense of pity prevented them from killing their offspring, would leave them in a public place provided for the purpose. Occasionally benevolent persons might rescue such children. Sometimes witches would take them and use their bodies for incantations. Some of them died from exposure, while the majority were taken and reared by lewd persons and finally sold as slaves or prostitutes.

Some of the Stoic philosophers and more humane people decried these evils, but the poor under the grinding necessity of indigence, and the rich moved by selfish desire to escape inconvenience and burdens, continued to abandon their children.

The attitude of Christians regarding the exposure of children may be summed up in the words of Lactantius: "Is it not as cruel an act of murder to cast the fruit of your wombs out into places where dogs may devour them? No, you will say, someone may take pity on the outcasts and keep and feed them. And what then? You have consigned your own flesh and blood either to slavery or prostitution."

The Church councils, Christian emperors, and lawmakers sought by declarations and legislation to combat the crime. As early as 323 the Council of Nice decreed that hospitals should be established in the chief cities and towns, and exhorted that these hospitals should make provision to take care of abandoned children.

Houses of Mercy were provided by the Church for these foundlings. A marble vessel was placed at each church to receive exposed infants. These children were sometimes adopted by members. Those not cared for by some private family were taken under the charge of the Church.

To supplant this custom, Christianity sought to instill greater love and reverence for childhood. In this it followed the example of Jesus, who exalted the child in the presence of his disciples and said: "Of such is the kingdom of heaven."

Repression of Infanticide

With the development of extremes in wealth and poverty in Roman society, the evils of abortion and infanticide increased among all classes. Among the poor classes poverty tended to make common the customs. With the licentious class, motives to escape the responsibilities of immoral relations determined the actions. Some writers affirm that promptings of vanity led many mothers to shrink from the disfigurement and embarrassment incident to pregnancy. The physicians became very skillful in the art, which became a regular part of their practice.

Some laws were enacted under the pagan emperors designed to check the growing evils, but the measures were never enforced, and destruction of child life became very common.

Over against all forms of destruction of child life, Christianity sought to establish the dignity and value of every child, to arouse public sentiment against the crime of child murder, and to secure for childhood respect, freedom, and love. The exalted position assigned to children, with its far-reaching possibilities for future good, is one of the most important contributions of Christianity.

Restraint of Suicide

Suicide was very frequent among the Romans and among the uncivilized peoples. Having no appreciable conception of a future life with rewards and punishments, and no religious incentive to sustain them in the stress of life, men suffering the pains of bodily disease sought relief by taking their own life; others took this course when threatened with exposure and punishment for crime; by many of the aged, suicide was regarded as a ready exit from the burdens and infirmities of advanced years; and some committed the deed to follow a beloved friend in death.

Public opinion favored suicide and many of the philosophers openly advocated it. The law remained indifferent to the custom and regarded it as a matter for the discussion of the sages. Those among the moralists who opposed suicide did so, not on the ground of murder or of the sacredness of life and responsibility to God, but on the assumption that it was a mark of cowardice and the desertion of one's place and task in life.

The attitude of Pliny, Epictetus, and Seneca toward suicide and the praise bestowed upon the act by them may be taken as a fair index of the thought and feeling of the people toward the question. Says Pliny: "There are some things that even God cannot do; for he cannot seek death if he wishes it—that best of gifts which he has given to men amid all the miseries of life."

Said the Stoic philosopher Epictetus: "Above all things remember that the door is open. Be not more timid than boys at play. As they, when they cease to take pleasure in their games, declare that they will no longer play, so do you, when all things begin to pall on you, retire; but if you stay, do not complain."

The right of every man to dispose of his own life was advocated by Seneca: "In no matter more than in death should we act according to our desire. Depart from life as your impulse leads you, whether it be by the sword, or rope, or the poison creeping through the veins; go your way, and break the chains of slavery. Man should seek the approbation of others in his life; his death concerns himself alone. That is the best which pleases him most. . . . The eternal law has decreed nothing better than this, that life should have but one entrance and many exits. Why should I endure the agonies of disease, and the cruelties of human tyranny, when I can emancipate myself from all my torments, and shake off every bond? For this reason, but for this alone, life can be esteemed no just cause for complaint—that no one is obliged to live. The lot of man is happy, because no one continues wretched but by his fault. If life pleases you, live. If not, you have a right to return whence you came."

Christians strenuously denounced suicide, not merely as an act of cowardice and escape from responsibility, but as a heinous sin against God, the author of life. They taught that man was placed on earth as the servant of God, and required to fulfill his allotted time and to perform the tasks assigned, by the aid and protection of the Almighty. That to end one's life was formally to renounce God's care and protection, and a crime comparable with murder. With the spread of the Christian ideals of the dignity of human life, and of man's responsibility to God for the life received from him, together with the educational and restraining influence of legislation, the custom of suicide, once so prevalent, virtually disappeared.

CHAPTER IV

CHRISTIANITY AND THE CIVILIZATION OF THE BARBARIAN TRIBES

DURING the first two centuries of the Christian era wild hordes of barbarians roamed the uncultivated districts beyond the Danube. Their numbers were constantly increased by accessions from other tribes, and they gradually pressed their way to the Rhine and settled with their wives and cattle along the boundaries of the Roman Empire. These tribes lived in palisaded villages and were governed by their tribal chief with his council of village chiefs. As early as the third century many of them had pushed their way into Roman territories and acquired new lands and booty.

Many of the peacefully inclined tribes were admitted within the empire, and large numbers were enlisted in the Roman armies. Whole provinces, formerly sparsely settled, were now peopled by these tribes who adopted to some degree the Roman civilization, but still retained many of their barbaric ideas and customs.

While these Teutonic tribes were building up their settlements within the borders of the crumbling empire, other uncivilized peoples from Asia swept across the Rhine—Huns, Tartars, Finns, and Avars. Against these invaders the Romans and the Teutons united to avert common ruin. The migrations increased in numbers and intensity, the invaders grew more hostile and menacing, and finally the sweeping hordes completed the conquest of the Roman Empire.

By the fourth century Christianity extended throughout the empire. Great scholars and leaders won to the faith championed the new religion. The numbers professing Christianity greatly multiplied, wealth ever-increasing flowed into the Church, and many schools and charitable institutions were maintained. Through favorable legislation bequests to the Church were made possible, the civil observance of Sunday established, and Christianity recognized as the State religion.

Christianity had made some progress among the more civilized of the invaders. There was a Gothic translation of the Bible, supposedly made by Ulfilas. Ulfilas had been held as a hostage for the Goths, and upon returning to his people he made an alphabet of the language and produced the first translation of the Bible in Gothic. They had a Church organization of the Arian type, and a priesthood familiar with the Bible.

The conquerors found in the bishops and clergy of the empire men of superior qualities and imposing personality—men who did not hesitate to exercise their ecclesiastical authority and to rebuke the invaders for their lawlessness, and to threaten them with the temporal and spiritual penalties of the Church. The priests of the empire were the natural leaders of the people, and they stood for order and justice in the midst of the physical violence and chaos which accompanied the invasions. Their power over the barbarians was very great. They gave the invaders to understand that famine, pestilence, and disaster would surely follow them upon disobedience, and that success and prosperity could be assured only by submission to their authority. The invasions did not uproot civilization as at first seemed probable. The barbarian conquerors were themselves conquered by the things which they beheld and were held in leash by the moral and spiritual forces of Christianity.

Concerning the influence of Christianity during this crisis, Mr. Lecky says: "Rude tribes, accustomed in their own lands to pay absolute obedience to their priests, found themselves in a foreign country, confronted by a priesthood far more civilized and imposing than that which they had left, by gorgeous ceremonies, well fitted to entice, and by threats of coming judgment, well fitted to scare their imaginations. Disconnected from all their old associations, they bowed before the majesty of civilization, and the Latin religion like the Latin language, though with many adulterations, reigned over the new society. . . . But especially the belief, which was sincerely held and sedulously inculcated, that temporary success followed in the train of Christianity, and that every pestilence, famine, or military disaster was the penalty of idolatry, heresy, sacrilege, or vice, assisted the movement. The theory was so wide that it meant every variety of fortune, and being taught with consummate skill to barbarians who were wholly destitute of all critical power, and strongly predisposed to accept it, it proved extremely efficacious; and hope, fear, gratitude, and remorse drew multitudes to the Church."

In the crisis which threatened the extinction of civilization Christianity saved the world from barbarism. The old, pagan civilization of Rome was decrepit and dying. The Christian religion was in the fervid, fiery stage of youth, growing in power and popularity. Rome's power was broken, her splendor and glory trailed in the dust, and the wild hordes were triumphant. Christianity exerted its giant strength, and the savage conquerors were in turn conquered. From the chaotic conditions with all these diverse and foreign elements a new, compact, organic whole was evolved—Christianity, triumphant, molded and assimilated the old and the new, and laid the foundations for world-wide Christendom.

Part Two

CHRISTIANITY'S CONTRIBUTIONS TO INTELLECTUAL, RELIGIOUS, AND POLITICAL LIBERTY

CHAPTER V

CHRISTIANITY'S CONTRIBUTIONS DURING THE FEUDAL AGE

INTELLECTUAL liberty and religious and political freedom are not as separate links of a chain which may be considered, weighed, and evaluated each independently of the other; they are rather the plies of a giant cable, each ply made up of numerous strands, all of which are interwoven so as to contribute to the strength and unity of the whole. The individual strands are necessary. The strength of each ply depends upon the multitude of contributing strands, and the power of the cable depends upon the combined strength of the plies.

Freedom of thought and speech naturally give birth to freedom of religious life and activity, and religious liberty, in turn, points the way to liberty from political tyranny and despotism. As the life of the seed normally unfolds in blossom and fruit, so the spirit of liberty finds expression in freedom of thought, freedom in speech, freedom in religion, and freedom in politics.

Great movements and powerful influences have helped to blaze the trail to intellectual, religious, and political liberty. Among the supreme factors in the struggle of humanity toward freedom, we find Christianity with its powerful organization, influence, and teachings.

FEUDALISM

Feudalism had its roots in the ties and relationships between the warriors and leaders of the German tribes, and later developed into the system embracing villages, towns, and corporations together with their secular and religious interests.

The feudal age may be said to extend from the eighth to the thirteenth century. With the death of Charlemagne, in 814, Europe was soon broken up into petty kingdoms and districts. The continent was overrun with brigands, and everywhere life and property were insecure. Strong men assumed the rôle of chieftains and gathered to themselves warriors and followers for mutual protection. To their acknowledged chief the dependents surrendered their lands. The village became the property of the chief, and the people his villeins. Each district was practically independent.

A rough paternalism was established. The chief was admired and almost worshiped by his subjects, and in return for their service the chief was under obligation to defend his dependents. The villeins or serfs were guaranteed certain privileges upon their taking the vassal's oath of allegiance.

Many colonies had been established by wealthy individuals upon which large numbers of slaves had been employed; other colonies had been settled by government with prisoners and immigrants. These increased the number of men who became known as serfs of the soil.

By many masters the serfs were kindly treated, and in case of maltreatment the serf could have redress at court. The serf could be transferred from one master to another only with the land which he tilled. Before the law his marriage was legal, his children legitimate, and his oath accepted as testimony.

The feudal system marked an advance in social and political progress over the imperial despotism and conditions of slavery of the preceding centuries. The chiefs or barons succeeded in securing some degree of independence as against the "divine right of kings," and in turn the barons granted certain privileges and protection to their vassals in return for their support. It was the entering of the wedge that was destined to cleave asunder all unjust assumption of power over the common people.

Christianity Restrains Private Wars

The influence of Christianity was exerted in the restraint and abolition of private wars. When plunder and bloodshed were rampant and society torn by bitter strife, crops destroyed, and cities laid waste, it was the "Peace of God" preached from village to village by religious enthusiasts that restrained the angry passions and transformed the half-civilized pillagers into advocates of peace.

Among the German tribes any individual who was wronged had the right to declare war against the enemy. In France, a man could call upon his kinsmen for assistance in his private war. In case they refused to help they forfeited all advantages of relationship. The right to make war was granted by charter to many cities and towns.

Private wars between the nobles were frequent. The weaker party would defend themselves in their castle, and the victors would ravage the neighborhood, drive off cattle, and plunder the possessions of the peasants. Pillaging expeditions wrought great havoc, destroyed commercial enterprise, and hurt the neutrals as well as the belligerents.

The clergy and free cities sought to avert the waste of these private wars. Leagues and associations of peace were formed under the direction of the clergy. The

"Truce of God" was proclaimed, and this revival of peace was ratified by over thirty Church councils. Christianity threw its arms in protection around the weak and the poor, and held in check the war passion of barons. Certain days and places were set apart as sacred refuges under the protection of the Truce of God. From Wednesday sunset to Monday sunrise, each week, all conflict was forbidden. Other Church days and places were recognized as affording sacred protection.

Under the influence of the revival of peace many barons took the vow of peace and solemnly pledged themselves to maintain the obligation of their sacred oaths. Special stress was laid on the protection of women, children, travelers, strangers, and holy clerks. Heavy penalties were attached to the violation of the oath of peace.

In the twelfth century there arose a carpenter of Guienne who declared himself sent from God as a messenger of peace. While working in the forest he claimed to have received his commission by a vision of the Virgin Mary, who appeared to him with a banner inscribed with the words: "Lamb of God who taketh away the sin of the world! Give us peace!" Everywhere he went preaching the Peace of God he was received as God's messenger, and men enlisted under his banner and organized for peace. The movement spread throughout Europe, and many alliances and societies were formed to promote peace.

Among the German tribes, owing to the existence of separate provinces, duchies, and free cities, about three hundred in number, and the greater independence of the nobles and petty chiefs, private wars were not so readily restrained as in France and Italy.

From the twelfth to the fourteenth century courts of arbitration were established by the combined influence of the clergy, nobles, and the free cities. With the intellectual awakening and social progress, reënforced by the Christian doctrine of peace and good will and the growing power of the commercial cities, the devastations of private wars were overcome by the sixteenth century.

Christianity and Restriction of Personal Feuds

In the lower state of human society personal wrongs and injuries gave rise to feuds, and wrongs were redressed by the individual, the family, or the tribe. Only by a slow process have men developed from tribal conditions of personal feuds to effective legislation of well-organized government, by which reason and justice determine the extent of the injury and impose the corresponding penalty in fines or imprisonment.

Under the influence of Christianity measures were taken to discourage personal feuds and to encourage legislation for the settlement of disputes. The codes of all the Teutonic tribes were modified by the enactment of money fines and legal penalties graded according to the amount of the injury done.

Particular days and certain places were recognized as affording protection from persons seeking revenge. First the home was so recognized, and heavy penalties were inflicted for the violation of the home as a safe refuge. In the progress of events churches, markets, judgment halls, towns, royal roads, water courses, forests, and other designated places and objects furnished refuge from avengers. Sundays and the festive days of the Church were not to be violated by any one seeking personal revenge. Widows, orphans, pilgrims, and the poor were protected by legislation from avengers.

The constant reiteration of the Christian ideal of the value of human life, allied with the natural instincts and sympathies of men, paved the way for law and government and advanced the cause of peace and good will.

CHRISTIANITY AND ABOLITION OF WAGER OF BATTLE

All barbarous tribes of Europe were accustomed to settle disputes by wager of battle. This was an appeal for judgment to the god of battles. The god of battles was believed to defend the cause of right, to nerve the arm of the victor to achieve conquest, and to manifest his displeasure by the defeat of the vanquished. It was not uncommon for two hostile tribes to settle the dispute by selecting their champions for combat, and the god of battles was supposed to control the outcome by weakening the skill and spirit of the contestants in the wrong and favoring the champions of the right with victory. Questions of law, titles to land, disputes, offenses, criminal charges, and difficulties of all kinds were frequently decided by an appeal to arms.

For centuries this was the highest and final appeal for settling disputes and was so recognized by law. If a litigant saw that the case in court was going against him, he had the right to appeal to wager of battle to settle the dispute. In case of an adverse decision by the judge, the defendant could challenge the judge to combat and settle the question by force of arms.

In the thirteenth century some of the rulers in the German provinces abolished wager of battle. The custom continued in Hungary until the end of the fifteenth century; in Italy until the beginning of the sixteenth; in England until the middle of the sixteenth century for civil cases; and in Russia until the middle of the seventeenth century. The law of wager of battle in criminal cases was abolished in 1819. In 1775 the American colonists protested against the English legislation which deprived them of the right of wager of battle in criminal cases.

Christianity was consistently opposed to wager of battle. Councils, synods, and popes declaimed against it, but the barbarous custom, buttressed in the instincts of pugnacity and the baser passions, yielded but slowly to the humane spirit of Christianity and other social forces which have tended to restrain these-deep rooted habits and to establish the reign of law and reason.

CHRISTIANITY'S CONTRIBUTIONS THROUGH THE CRUSADES

The Crusades, from 1095 to 1248, were called forth by the fact that during the eleventh century the Mohammedans had entered upon a new era of conquest. They overran Eastern Europe, Asia Minor, and the Holy Land, and threatened the extinction of Greek civilization. The Greek emperor called upon Western Christendom for aid, and thus began the Crusades—the conflict between the Cross and the Crescent which lasted for two hundred years.

During the medieval age thousands of Christians had made pilgrimage to the Holy Land and its sacred shrines. The pilgrimage was regarded as an act of worship of great efficacy and virtue. Good men made the journey to gratify their religious desires and enthusiasms, others to obtain absolution from their sins, and some to gain relief from their physical afflictions.

The story of the sufferings endured by the Christians in Palestine at the hands of the Mohammedans fired Christendom with indignation. When, in 1095, the Greek emperor appealed to Pope Urban as the head of Christendom, plans were made for an armed expedition to rescue the Holy Sepulcher from the infidels. Thrilled by the battle cry "God wills it! God wills it!" the nobles of France began to organize an armed force to start the following spring. All over Europe the people enthusiastically pledged themselves to aid the cause.

The motives urged upon the people were that the Lord's Sepulcher was in the hands of the infidels, and must be rescued; the cry of their fellow Christians in the Holy Land who were suffering cruelties enforced by the Mohammedans; the appeal for help from the Christians in the East whose lands were overrun by the enemy; and the necessity of maintaining freedom to make their pilgrimages to the Holy City and the holiest of shrines.

Peter the Hermit went up and down the land calling upon the people to rescue the Holy Sepulcher from the infidels. "To the rescue! It is God's will!" he cried to the great throngs that gathered around him. Thousands of men, women, and children—unorganized, ignorant, and almost without weapons and resources—set out to reach Palestine and to take possession of the Holy Sepulcher, without waiting for the properly equipped army planned by the French nobles. Thus the First Crusade began with the march of the hordes of peasantry. Most of them perished on the long march. Those who reached Asia were destroyed by the Mohammedans.

The following spring (1096) a formidable army 300,000 strong set out for the conquest of the Holy Land. After a strenuous march, characterized by great hardships and much loss of life, the Crusaders stormed the city of Jerusalem, in July, 1099, and captured it with great religious enthusiasm.

The Third Crusade is regarded as the most important and romantic because of the conditions which called it forth. For over one hundred years the Christians had held possession of Jerusalem, when the Mohammedans under Saladin recaptured it. All Europe again sprang to arms, and the rulers of Germany, France, and England joined in the renewed efforts.

Upon eight occasions vast armies from Europe poured into Asia. Millions of people from all parts of Europe enlisted in these strange religious uprisings. The population, wealth, and resources of nations were exhausted, and two millions of people are said to have perished in these campaigns.

In spite of the evils connected with these Crusades they resulted in a decided forward step in human progress. New vistas of thought were opened, new energies quickened, and new advances made toward a better and broader civilization.

The Crusades served to unite the nations of Europe with one common purpose. Never before had the various peoples of Europe been so united in effort as by the religious enthusiasm and devotion called forth by these uprisings.

A more sympathetic relationship between men of various classes and a better understanding among nations resulted from these Crusades. Nobles and peasants engaged in these campaigns, and their common experience of hardships and sacrifices produced humane feelings and served to bridge the gap between them. The contact of nations exerted marked influence in breaking down racial hatreds, national barriers, and superficial distinctions.

The peoples of Western Europe were brought into intimate relation with the more advanced civilization of the East. From this contact decided gains were made in science, art, architecture, medical science, and agriculture. New commercial relations were developed between the West and the East.

The economic and military foundations of the feudal system were undermined. Thousands of knights and barons had spent their wealth in these expeditions, and left their bones to bleach along the far-flung battle fields. The nobles who survived, with their resources depleted, could no longer maintain their powerful sway over the rising commercial cities and growing democracies.

Tens of thousands of workmen had perished in these campaigns, and the skilled workmen who remained were enabled to secure from the nobles and landowners greater privileges and grants in return for their services. The power of the feudal lords was weakened; the common people gained in influence and independence, and the way was prepared for the gradual dissolution of the feudal system.

Whatever contributions the Crusades made toward better civilization and more liberal government, it is evident that these expeditions were conceived and motivated in deep and profound religious convictions.

Christianity's Contributions Through Chivalry

From the eleventh to the fourteenth century, thousands of young men, especially in France and England, enlisted in the cause of Chivalry. The term, derived from the French "cheval," meaning horse, was applied first to the nobles on horseback, and later to designate the whole system of knighthood. Chivalry has been called "the flower of feudalism."

Young lads at the age of fourteen or fifteen became squires to the lords. After five or six years of service as squires they were ready for admission into the order of knighthood. The initiation was accomplished by a very imposing religious ceremony. All knights took solemn oath to defend the Christian religion, to administer justice impartially, to protect the honor of women, to secure the rights of widows and orphans, and to strengthen the bonds of brotherhood among the knights.

Chivalry alleviated the horrors of combat. It was a cardinal principle among the knights that no violence should be done to prisoners of war. The custom of ransom was practiced among them, and knights taken captive were free to return to their homes upon giving pledge to return at a given date. It was understood among them that no ransom should be required above that which the captive could easily pay and still maintain his dignity and rank. Between the knights of England and Scotland, and England and France, there were many examples of this chivalric spirit. All knights were scrupulous in paying their ransom and in keeping pledges to their captors.

These enthusiastic champions of the ladies elevated the ideal of womanhood. Through the death of fathers and brothers who served in the Crusades, many women came into possession of estates and were exalted to positions of wealth, rank, and influence. By the gallant knights the ladies were idealized. The knights ascribed to the ladies of their choice all the virtues of beauty, purity, and goodness. Their expressions of loyalty and devotion were frequently carried to fantastic extremes.

The virtues of courtesy, good will, and hospitality were freely practiced by the knights. Of their friendship and good will Perceforest writes: "Then it was that in Great Britain charity of manners reigned in all; noble dames and gentle knights placed on the tops of their castles the helmet, as a sign that all good knights and worthy ladies traveling that way should enter as freely into their castle as if they were in their own."

However far short in their realization of these exalted standards the knights may have been in actual practice, they transmitted to modern society their lofty ideals of chivalry, courtesy, hospitality, and exaltation of women. They did much in a rough age to soften and humanize society, elevate women, dignify home life, and inspire worthy conceptions of manhood. These exalted and praiseworthy ideals of the knights were certainly derived from the Christian religion which they were sworn to cherish and defend.

Christianity the Bond of Union Between the Diverse Peoples of Europe

During the period of feudalism Christianity was the great bond of union between the diverse peoples of Europe. Modern European nations were not yet born. There were no national boundaries and interests to call forth love of fatherland. Christendom was the only rallying center of patriotism, devotion, and common interests.

Christendom was made up of parishes, with a church and a priest as the smallest ecclesiastical unit. A group of parishes constituted a diocese, presided over by a bishop. A number of dioceses made up a province, with an archbishop as the presiding officer. Over all reigned the Pope as the spiritual monarch of Christendom. In addition to the churches and priests there were thousands of monasteries and monks, all under the authority of the Pope.

The parish church was the social center for the community. On Sundays the people gathered for the sacred services, and, between the hours of worship, spent the day in recreations. Great religious festivals such as Christmas and Easter were kept enthusiastically, and the social gaieties were always enjoyed by the people.

The parish priest was the dominant person in the community. He was usually a man who had arisen from among the people, with more learning and larger resources. He was greatly revered by the people, and recognized as the guardian of their physical and spiritual welfare.

Christianity had replaced the multitude of deities and cults of pagan Rome with their divisive tendencies, and established one unifying system of religious belief and practice. The thousands of churches, monasteries, parish schools, and several universities were tangible evidences of the great unifying power of the ecclesiastical organization. Supreme and confident in their unity and strength, the Church authorities frequently challenged the power of States, dictated to monarchs, championed the rights of the people, and controlled the affairs of nations. Through the centuries the ecclesiastical institution was the most powerful factor in the thought and activities of human society and presented the world's masterpiece of coöperative organization.

Chapter VI

CHRISTIANITY'S CONTRIBUTIONS THROUGH THE RENAISSANCE

The period of the Renaissance is from the thirteenth to the sixteenth century. It is called the Renaissance because marked by a new birth of classical learning, the flowering of art, the emancipation of reason from the domination of scholasticism, and a new conception of man and his right to enjoy the world about him

It presents one of the most brilliant epochs in the annals of the race. During these centuries the foremost European universities were founded, the sublimest Gothic cathedrals were built, and painters and sculptors produced some of the world's finest handicraft.

The marvelous development in art and the progress made in education during the Renaissance are treated in separate chapters. In this connection we consider particularly the intellectual stimulus created by the study of the Greek and Roman classics—the learning and culture known as Humanism—and the broadening influences upon social and religious life.

In Italy during the thirteenth century the intellectual and social movements took the form of Humanism—a name given to the revival of learning which regarded the Greek and Roman classics as the best means for securing a well-rounded culture. At this time people in Italy were more aggressive and forward-looking than those in other parts of Europe. The social and political conditions of the little Italian States were more favorable for these new advances. Humanism began in Italy and later spread throughout Europe.

Scholars during the preceding centuries had been in possession of some portion of the Latin classics, but they had failed to understand and appreciate them. Their training in the cloisters had made them past masters in scholastic disputations and allegorical interpretations, but the veil of mysticism so obscured their vision that they failed to appropriate these stores of ancient wisdom.

Petrarch (1303-1374) discovered the key and unlocked these treasures. The revival of learning is generally dated from Petrarch. He studied the Latin classics and opened the way for the recovery of the Greek classics. He was a loyal churchman, but severely criticized the medieval system of learning, ridiculed the blind allegiance to authority which destroyed intellectual freedom, and derided the superstitions and false science commonly taught and believed.

He rendered great service to humanity by his enthusiastic search for these manuscripts. More of the Latin manuscripts had been preserved in Italy than in any other part of the world, and Petrarch gave himself to the task of their recovery that mankind might profit by the knowledge and achievements of the ancients.

The work of Petrarch was ably carried forward by his disciple Boccaccio (1405-1457). Boccaccio recovered other manuscripts, both Latin and Greek, and wrote the first dictionary of classic geography and of Greek mythology.

Petrarch and Boccaccio, pioneers of the humanist movement, remained loyal to the Church and its doctrines. Numerous other scholars among the humanists retained their connection with the Church and remained true to the Christian ideals.

One phase of the development of Humanism in Italy took a decided pagan and immoral turn. Men who had cast off the old religious beliefs and broken from the shackles of medieval restraint, fell back to pagan ideas of morality and religion. Some of the later humanists became fanatical advocates of heathenism and immorality. They proclaimed the right of gratifying every sense and appetite. They taught that women had no rights, that adultery was the natural course for men and women, that sensuality was the highest good and voluptuousness an act of worship.

Humanism soon spread from Italy to Germany, France, Spain, the Netherlands, and England. By the latter part of the fifteenth century it was established in all the countries of Europe. Scholars had translated the classics, and the printing press increased their distribution and popularity.

In Italy the movement flowered in literature and art; in Germany, in the religious and social progress; in England, in added impetus to the popular demands for freedom of private judgment and political rights, which had been quickened by the preaching of Wycliffe and the Lollards.

The influence of Erasmus, one of the leading Christian scholars of Oxford University, was a strong factor in spreading Humanism both in England and France. His remarkable versatility, vast stores of knowledge, prodigious literary labors, and his command of the Latin language, marked him as the imperial scholar and supreme humanist of the age.

By the sixteenth century the new creative forces of the Renaissance had registered in the production of the world's masterpieces in architecture, sculpture, and painting.

In literature and philosophy the ancient spirit of the Greeks and Romans was made to live again with enhanced vigor and beauty. The fetters which for centuries had bound men by proscribed intellectual activities were broken, and men affirmed the right to exercise reason, investigate all lines of truth, and maintain intellectual liberty.

New inventions and discoveries accompanied the awakening. Columbus returned from his voyage of discovery with evidences of a new world with vast wealth and resources. The telescope revealed other worlds in the far-reaching heavens, and gave to man an infinitely larger and more wonderful universe. Gutenberg made the world his debtor by the use of movable type which made the printing press a great factor in creating the new society.

In the new-found intellectual freedom man awoke to the marvels of earth, sea, and sky, the beauty of the human form, and the enjoyment of the pleasures of nature. The nascent atmosphere was impregnated with the spirit of inquiry, and men began the series of observations which made possible the inception and birth of modern science.

Christianity's Contributions Through the Renaissance

The contributions of Christianity through this period are evident in the culmination of the creative genius in painting, sculpture, and architecture; in the establishment and maintenance of numerous schools and universities, and in broadening the course of study to include the new classic learning; and in the direction and balance given to the new spirit of freedom, saving it from license and sensuality, and turning its forces into the channels of art, Christian education, and the progressive movements of social, religious, and political reform.

With the lifting of the restraint of religious authority, especially in Italy, society turned to license and excess. In Christianity were the ideals and motives needed to correct these evils. In the Christian conceptions of the divine Fatherhood and human brotherhood were the adequate incentives and spiritual enthusiasm needed for the long struggle necessary to the achievement of the fuller measure of intellectual, religious, and political freedom. The history of the movements shows that Christianity furnished the sinews of war for this conflict, and nerved the champions to endure unto victory.

CHAPTER VII

CHRISTIANITY'S CONTRIBUTIONS THROUGH THE REFORMATION

AT various times before the Reformation there had arisen religious leaders who chafed under the doctrinal and political domination of the Catholic Church. Some of these leaders commanded a large following, and inaugurated religious movements greatly at variance with the accepted doctrines and policies of the Established Church.

THE WALDENSES

One of the earliest of these sects, of which we have reliable information, appeared in Southern France during the twelfth century. They were known as Waldenses, the name being derived from Peter Waldo, a merchant of Lyons, France. Waldo considered himself a good Catholic and evidently wished to carry on his work in connection with the Church. The archbishop of Lyons tried to stop Waldo and his followers from preaching, on the ground that as laymen they were usurping the functions of priests and preaching without authority. Waldo appeared before the Pope and sought permission to carry on his work. His petition was denied, and he was commanded to return and not preach without the consent of the archbishop. Failing to secure the consent of the archbishop, Waldo and his followers continued their preaching. They were treated as schismatics, persecuted, and driven to other countries.

THE PETROBRUSIANS

Another sect, known as Petrobrusians, appeared in Southern France in the twelfth century. Peter of Bruys, from whom they received the name, was burned in 1126. The doctrines held by them were substantially in agreement with those held by the Waldenses. They accepted the Scriptures as authority for faith and practice, denied the validity of infant baptism, and opposed the doctrines of transubstantiation, purgatory, and prayers for the dead.

OTHER SECTS AND OTHER LEADERS

There were other sects and other leaders who appeared in the earlier centuries, but the history of such leaders and movements previous to the twelfth century does not appear sufficiently clear to warrant absolute statements.

THE ALBIGENSES

The sect of greatest historical importance among the radicals of the twelfth century—the Albigenses—strenuously opposed the authority of the Pope and the priesthood, and denied the doctrines of transubstantiation, purgatory, and prayers for the dead. The persecution of the Albigenses was very bitter; the uprising was crushed and the struggle ended in 1229, but the heresy was not stamped out.

MARSILIUS OF PADUA

In the year 1324 Marsilius of Padua wrote his famous book "Defensor Pacis." In this work Marsilius advocated the idea of the separation of Church and State; that government should be democratic; that the people should elect their own rulers; that in the sovereign people lies the power to rule and make their own laws; that the State should have no authority in religious matters; that the Church should have no special privilege or power in civil affairs; that all priests should be equal in power, and that special privileges granted the Pope should be only such as naturally adhere to the high office as President of Christendom.

These liberal views of Marsilius have been adopted by modern advanced States, but they were very radical and revolutionary when first advanced by him. The powerful influence of this book upon the liberal thinkers of Europe is summed up by Lutzow: "Its ideas seem to have been so generally shared by thinkers of the time that they had about become common property."

Wycliffe—The Morning Star of the Reformation

John Wycliffe, called the "Morning Star of the Reformation," was born in Yorkshire, England, in 1324. He was the herald of the approaching day of liberty made possible by the rising sun of New Testament Christianity. He was a graduate of the Oxford University, a great scholar and reformer, and a lover of the common people. Wycliffe translated the first complete English version of the Bible. The English were first among modern nations to have the entire Bible in their native speech.

The work of Marsilius bore results in the thinking, writings, and activities of Wycliffe. That Wycliffe borrowed extensively from Marsilius is directly charged by Pope Gregory XI, in his bull directed against Wycliffe and Oxford in 1337. Wycliffe was a voluminous writer of books and pamphlets. These writings assume as fundamental the ideas advanced by Marsilius, though no mention is made of Marsilius in them.

Wycliffe trained a band of itinerant preachers and sent them to all parts of the land to preach the simple truths of Christianity to the common people. These men and their successors became known as Lollards. It was the first time in English history that an appeal was made to the common people.

Wycliffe and the Lollards espoused the cause of the poor classes, and preached vigorously against the tyrannies of the landlords and the government, and the abuses of the Church. Some of the Lollards were extremely radical in their denunciation of Church and State, and they were dubbed the "mad preachers." They preached to the people liberty and equality as principles of Christ's revelation. These seed truths scattered broadcast throughout England yielded a large harvest in later developments. The spirit of Wycliffe and the Lollards lived among the people and made England congenial soil for religious and political liberty.

The Influence of John Huss in Bohemia

Wycliffe found an able and zealous disciple in John Huss of Bohemia. Richard II, of England, married a princess of Bohemia, and through the influence of the princess the teachings of Wycliffe were carried to the Bohemian University of Prague. John Huss, an eminent member of the faculty, fired with the principles taught by Wycliffe, started a radical reform along the same lines, and the movement spread rapidly throughout Bohemia. Like Wycliffe and the Lollards in England, so Huss and his followers in Bohemia carried their messages to the common people, and taught them the liberty-inspiring principles of New Testament Christianity. The Hussite movement, which started as a campaign for New Testament Christianity, finally developed into an aggressive and militant reform party. Like Wycliffe in England, so Huss in Bohemia sought to make the common people familiar with the Bible through translation in the native tongue.

THOMAS MORE AND UTOPIA

The growing aspiration for more liberal social, religious, and political conditions is evidenced by the publication of "Utopia" by Thomas More in 1516. This statesman was greatly esteemed for his fine character, religious convictions, and broad culture. Later he became the chief minister of King Henry VIII.

In "Utopia" Thomas More pictures his broad and liberal vision of an ideal state of society under which people elect their own rulers, make their own laws, tolerate all religions, enjoy freedom of speech, promote general education, live in good houses, work short hours, possess property in common, and are universally happy.

THE WORK OF ERASMUS

Contemporaneous with Luther was Erasmus, who has been called "The Scholar of the Reformation." He was a Hollander by birth, but lived in England. His influence extended throughout Europe, and everywhere he was recognized as peerless among scholars.

In the year 1516 Erasmus published his Greek Text of the New Testament, with a careful translation and with critical notes. This work placed in the hands of scholars the means of correcting the errors of the Latin translation known as the Vulgate, so long in use by the Church. It directed men's minds to the simplicities of the primitive churches of the New Testament, did much to break the fetters of tradition, and promoted free inquiry and religious progress.

Erasmus was a devout Catholic, and wished to live and die a Catholic. He had no patience with revolution, and directed his talents to secure reforms within the Church. He despised bigotry and intolerance, and insisted upon religious toleration. He ridiculed the superstitions of the Catholic Church and assailed the absurdities of the Masses, and he directed his barbed arrows effectively against the bigotry and fanaticism of Protestant sects. His book, "Praise of Folly," was widely circulated throughout Europe, and furnished the reformers with effective methods of attack against the papal pretenses and tyrannies.

Luther and the Reformation

With the growth of abuses in the Catholic Church there was considerable dissatisfaction, and with the appearance of an impetuous, capable leader, the spirit of discontent was fanned into revolt.

The fact that the Reformation broke out in Germany may be due in part to the economic conditions. While it was distinctly a religious movement in its outburst and developments, it was probably accelerated by the burdensome taxes imposed for the support of the papacy. Germany was divided under the control of numerous princes, and had no strong, centralized government capable of resisting these encroachments. The people were poor and yielded their hard-earned money with a grudging spirit. Conditions were ripe for a revolt. All the people needed was the right leader to incite them to resist the established religious system. That leader was found in Martin Luther, and that revolt is known as the Protestant Reformation.

The Reformation began under Luther upon the occasion of his indignation against the sale of indulgences by John Tetzel. A German archbishop had licensed John Tetzel, a Dominican, to sell indulgences for the purpose of raising money for the rebuilding of St. Peter's at Rome. Tetzel was particularly offensive in his method of selling these indulgences, and this aroused Luther to violent protest.

In October, 1517, Luther nailed his ninety-five theses of protest to the door of the Wittenberg Church. At first Luther had no intention of breaking with the Church of Rome. The papal legate in Germany reprimanded Tetzel for his gross mispractice, and the abuse was corrected. Meanwhile, in the heat of the discussions, Luther took a more radical position in which he commended the doctrines of the Hussites, denied the authority of the Pope and of Church councils, and declared the Bible to be the only standard for faith and practice.

Efforts were made to persuade Luther to recant, but Luther persisted in his defiance, and the Pope issued a bull of excommunication and ordered Luther to burn his writings. Instead of burning his own writings, Luther burned the papal bull, in 1520, at a public bonfire witnessed by the crowds of the city.

In his defense at the Diet of Worms, 1521, to which he was summoned by the German Emperor Charles V, Luther replied to the demand that he recant: "Unless I am proven wrong by Scripture or plain reason, . . . my conscience is caught in the Word of God. . . . Here I stand; as God is my help, I can do no otherwise."

As the result of this trial Luther was condemned to death and his writings to be burned. Luther was befriended by Frederick of Saxony, and remained secure in the castle of Wartburg. In this seclusion he translated the New Testament into the German language.

The teachings of Luther spread among the princes and the common people, and in 1552 Luther was enabled to leave his retreat and direct the movement which resulted in the establishment of the Lutheran Church.

In 1529 Charles V assembled the German Diet, which reaffirmed the decrees of the Diet of Worms against Luther. The German princes who were friendly to Luther and his doctrines protested against this action of the German Diet, and from this fact their party derived the name Protestant.

In 1530 the Lutheran doctrines were set forth in the "Augsburg Confession," and in 1531 the League of Smalcalde, consisting of nine princes of Germany and eleven free cities, pledged themselves to defend the Lutheran faith. Lutheranism spread rapidly through Germany and the Scandinavian countries.

All great men have their little foibles, all strong men their weaknesses, all good men their limitations, and Martin Luther, one of the most notable and heroic of mortals, was no exception to the rule. The blunt and rugged Luther was sometimes betrayed into coarseness of speech and action toward his opponents; the forceful, dominant Luther was inclined to throttle the opinions of others and to stamp his own convictions with the seal of finality; and the fetter-breaking Luther, still somewhat superstitious-bound, failed to reach permanent intellectual and religious leadership.

Luther stands forth as the one man of his time—the preëminent man of action. Nothing less than his hammer blows—and no other could strike as powerfully as he—could break the fetters of tradition, custom, and dogma which had bound men for centuries. He made the world his debtor, starting a new set of conditions whereby all mankind might ultimately secure social, religious, and political liberty.

INFLUENCE OF ZWINGLI AND CALVIN

Contemporaneous with the growth of Lutheranism in Germany and Switzerland was the spread of Calvinism in Switzerland and France. The movement started in 1519 by a scholarly priest named Zwingli, at Zurich in German Switzerland. Zwingli was very radical in his views. He refused to accept anything in the old religion which he did not find indorsed in the Bible. Like Luther, Zwingli denied the authority of the Church, and substituted for it the authority of the Bible. He established a very rigid system of Church discipline which put under the ban some innocent sports and inflicted severe penalties for certain vices.

The teachings of Zwingli spread rapidly through many of the cantons in Switzerland. Other cantons retained the Catholic faith. In a battle between these opposing forces, Zwingli was slain in 1553.

The Zwingli movement was carried forward by John Calvin, who gave a new direction to the Reformation. Calvin is known as the Father of Puritanism and the founder of the Presbyterian form of church government. His chief work, "The Institutes of the Christian Religion," became a handbook for Protestantism.

Calvin was born in Northern France, educated for the law, and was led to evangelical Christianity by the study of the Bible, about 1530. Driven from France because of his religious views, he sought refuge in Geneva, a French town in the Swiss Alps which was a free city republic. In Geneva, Calvin established a theocracy and became the absolute dictator both of Church and the civil government.

From all parts of Europe reformers were attracted by the renown and teachings of Calvin, and from Geneva the Puritan doctrines spread throughout Europe and ultimately found their way to the American colonies. John Knox carried the spirit of the movement to Scotland and founded the Presbyterian Church of Scotland, and in conjunction with the reform leaders of England gave five years of his life to promote the reformation in England. The Protestant movements among the Dutch and the Huguenots of France derived their source and inspiration from the Calvinists. The religious and political ideas of Calvin were finally established on this side of the Atlantic. The Massachusetts Colony, founded by John Winthrop, was based on the religious and political ideas of the Calvinists.

Geneva became the center of the Protestant movement. Modern liberal Protestantism is the offspring of Calvinism. And modern, liberal Protestantism, in the course of social and political events, became an outstanding factor in securing religious liberty, and a formidable ally in the conflict for political freedom in Holland, England, and America.

The Intolerance of Luther and Calvin

Neither Luther nor Calvin was ready to grant freedom of thought and the right of individual judgment to others. Both were intolerant toward those who differed from them in religious belief, but as Protestantism grew into a world movement it overflowed the barriers erected by the reformers whereby they would have kept it confined.

During the disputations at Leipsig in 1519, Luther committed himself to evangelical and radical ideals and policies. He refused to accept anything but the Scripture as the authority for faith and practice. He declared himself as favoring the rights of the individual conscience, the priesthood of all believers, and the right of each Christian to interpret the Scriptures for himself. And Zwingli at the beginning of the reform at Zurich was equally emphatic in declaring the same principles.

In the development of his policies, however, Luther advocated the view that it was the duty of the State to enforce true doctrine and to stamp out heresy. Luther had no place for the doctrine of the separation of Church and State. He had no conception of that broader liberty which insures the individual the right and freedom to worship God according to the dictates of conscience without interference of Church or State—that broader liberty which makes impossible any religious persecution, and creates the atmosphere in which people of various religious faiths may dwell together in peace and together labor to promote true piety and the spirit of humanity.

Notwithstanding, Luther won a great victory for humanity in breaking the fetters of bondage to tradition and customs; and others, delivered from the old bondage by his labors, have pressed forward to possess the larger liberty which he failed to appreciate.

The intolerant spirit of Calvin and his followers was expressed in the theocratic government at Geneva by which they sought to regulate every phase of social, religious, and political life, enforce conformity to their doctrines, and to cast the doctrines into the mold of Calvin's interpretation of the Bible.

The darkest stain upon Calvin and his followers was the burning of the learned physician Servetus in 1553. Servetus, a Spaniard by birth, was a scholar of deep religious convictions, holding views similar to those of modern Unitarians. He had discovered the circulation of blood in the human system, and thus anticipated Harvey's discovery of the fact by over half a century. The burning of Servetus placed its stigma on Calvinism.

CONTRIBUTIONS TO PROGRESS THROUGH THE REFORMATION

Neither Luther nor Calvin desired to promote freedom of thought, but the new position assigned to the Bible by both reformers tended to strengthen the right of individual judgment. Both denied the authority of the Church of Rome, and both substituted the authority of the Bible for that of the Church. The authority of the Bible to Luther meant the authority of the Bible as interpreted by Luther. To Calvin it meant the authority of the Bible as interpreted by Calvin. In time it came to mean to a liberal Protestant the authority of the Bible as interpreted by himself. With the development of a more liberal Protestant spirit the appeal to the authority of the Bible passed over into the right of individual judgment of the Bible and the achievement of individual liberty.

The views held by Luther and Calvin concerning the relationship between Church and State precluded the possibility of a broad religious toleration. Luther advanced the idea that it was the duty of the State to enforce true doctrine and to exterminate heresy. On the other hand, Calvin stood for theocracy—the right of the Church to control the State. These reformers did not grant religious liberty and the right of individual judgment; but the Reformation created the atmosphere which, together with the new social and political conditions, furnished the favorable environment in which the seeds of intellectual, religious, and political liberty could be nourished, ere brought to ultimate fruition in modern, liberal Protestantism.

The reformers brought, too, a larger and truer view of human life and man's relationship to the world. The exaltation of the sovereignty of God inspired men with courage and nerved them for conquests; the emphasis laid on man's personal relationship with God dignified the individual, developed confidence and initiative, and strengthened the spirit of independence. The common tasks of life, and the various relations of the family, the State, and the vocation were regarded as the natural order, ordained of God, and hence to fulfill the obligations involved in them was to do the will of God. This gave to life a greater dignity and broader outlook, and exalted the round of common tasks and trivial duties into a service rendered unto God.

The Reformation also resulted in the quickening of religious life in the mother Church as well as in the Churches which sprang from the movement. The rapid spread of the principles of the Reformation quickened the Church of Rome into new activities. It led to reform within the Church. At the Council of Trent (1545-1563) action was taken to rectify abuses which had long existed. To cope with the new conditions, the Order of Jesuits was organized by Ignatius Loyola in 1534. The monks of this order pledged allegiance to the Church and gave in unstinted measure to protect and promote its interests. The Jesuits everywhere made themselves felt in public activities. Among them were distinguished scholars, scientists, and statesmen. Schools of high grade were established by them throughout Europe and observatories were built for the advancement of astronomy. This virile and most remarkable of brotherhood organizations of history did much to stem the growing power of Protestantism, and to save Italy, France, Spain, Belgium, Bohemia, and Southern Germany to Catholicism.

CHAPTER VIII

CHRISTIANITY'S CONTRIBUTIONS THROUGH PROTESTANTISM AMONG THE NATIONS OF EUROPE

PROTESTANTISM IN GERMANY

THE League of Smalcalde, which was organized in 1531 for the defense of the Lutheran faith, might have been readily crushed by Charles V, but for the fact that the empire was invaded by the Turks. By the time Charles was ready to turn his attention to the Protestants, Lutheranism had spread widely in Germany and Scandinavia. It was not until 1546 that Charles by a few decisive victories overcame the Protestant princes.

Later the Lutheran princes rallied, and by their successes drove the enemy from their domains, and secured the Peace of Augsburg in 1555. This treaty established the right of each sovereign prince to choose for himself and his subjects either the Catholic or the Protestant religion. It granted religious liberty only to the rulers. The people were under the necessity of conforming to the choice made by their sovereigns. This treaty remained in force until the beginning of the Thirty Years' War, in 1618.

The Thirty Years' War (1618-1648) began with the effort of Protestant Bohemia to secure its independence from the Catholic Hapsburg Empire. Soon all Europe was aflame, with Catholics and Protestants lined up in rival camps. The Protestants of Europe regarded the conflict between Protestant Bohemia and the Catholic Hapsburg as their own. But for the aid of the Protestants throughout Europe, the contest would have ended in Protestant defeat. Denmark and Sweden soon came into action on the side of the Protestants. From 1635 to 1648, Catholic France joined with the Protestant forces. At this time France was under the leadership of the sagacious Cardinal Richelieu, whose policy was to weaken the power of the Hapsburgs and to acquire territory for France.

The Thirty Years' War ended in 1648 with the Peace of Westphalia. Northern Germany remained Protestant and Southern Germany Catholic. The establishment of a universal Hapsburg Empire was made impossible. England and Sweden were strong nations with Sweden in control of German commerce. France was stronger than ever, and had increased her territory by adding Alsace and many strongholds on the Rhine. Switzerland and the United Dutch Provinces were recognized as new republics, and Russia was looming in the East.

The Treaty of Westphalia, concluded by representatives from nearly all the Powers of Europe, granted the sovereign princes the right to choose between the Catholic and the Protestant faith, but the choice made by the ruler was binding on his subjects. Three years were granted the people either to conform to the religion chosen by the ruler or to leave his realm. Some general legislation protected the people from undue aggression on the part of the rulers.

THE ANABAPTISTS OF SWITZERLAND AND GERMANY

During the early years of the Reformation, the Anabaptists appeared as a separate party in many places in Germany and Switzerland. The Anabaptists rejected infant baptism, and insisted that the only valid baptism was that of the believer on a sincere and credible confession of faith. They affirmed that the Scriptures were the sole standard of faith and practice, taught the priesthood of all believers, and the right of individual judgment.

That the Anabaptists did not stand out as a separate party until about 1523, has been accounted for by the fact that at first the reformers, both Luther and Zwingli, had been emphatic in their declaration of doctrines identical with those held by the Anabaptists. When, however, the doctrines and the policies of the reformers were seen to be less radical and less liberal than their earlier declarations, the Anabaptists became energetic in their demands and stood out as a separate party.

The teachings of the Anabaptists challenged the validity of the established religious system, and declared in effect that the Established Church, made up of persons baptized in infancy, and not upon profession of their faith in Christ, was not a Church according to the teachings of the New Testament.

The radical group at Zurich, because of their doctrines, were placed in a position of opposition not only to the Church but to the Council of Zurich. They were treated not only as heretics but also as rebels, and the authorities instituted severe measures against them, so that in five years the leaders were put to death or driven from the city and the movement crushed.

The Anabaptists both of Switzerland and Germany possessed leaders of learning and ability—men who were university graduates and worthy of comparison with the influential men of the Reformation. Among them were Conrad, Grebel, Felix Mantz, George Blaurick, Ludwig, Hatzer, and others. Several of these leaders were put to death and others driven into exile. Among the leaders of the Anabaptists of Germany was Balthazar Hubmaier.

He is said to have written the stongest plea for religious toleration that was published in the sixteenth century. He was condemned for heresy and sedition, and was burned to death at Vienna on March 10, 1528.

The Anabaptists were a law-abiding people, who desired to be separate from the Established Church and to be let alone by the State, but they did not have a clear conception of the separation of Church and State and of religious liberty as these principles have now come to be understood.

RELIGIOUS TOLERATION IN HOLLAND

The disunited Dutch provinces under the leadership of William the Silent, known as the "Dutch Washington," secured independence from the domination of Spain—the seven northern provinces uniting in the Dutch Republic of Holland.

In this little heroic republic was established religious toleration. As early as 1578, William the Silent gave this charge to the magistrates of Middelburg: "We declare unto you, therefore, that you have no right to trouble yourselves with any man's conscience, so long as nothing is done to cause private harm or public scandal." By this liberal action he was the first European ruler to grant religious toleration to the much-hated Anabaptists. Later, he caused to be embodied in the Dutch constitution the principle: "Every one shall be free in the practice of his religious belief."

It appears that the people of the Dutch Republic were not so liberal in their religious views as the laws secured by William the Silent would indicate. After the death of this great leader the Protestant Dutch manifested the spirit of religious intolerance. In 1609 the Arminians who were in authority claimed the right to regulate all religious matters by force. And ten years later, when the Calvinists gained the upper hand, two hundred Arminian preachers were driven from their churches.

It may well be that this reaction was one of the many factors which brought about the departure of the English Separatists from Holland—the land to which they had fled for refuge from intolerance—and nerved them to endure the dangers of the Atlantic to find a haven in the new world.

During its struggle for independence in Spain, this little but brave republic enriched itself by plundering the possessions of Spain in the East Indies, built up an extensive colonial system, and exerted a controlling influence upon the commerce between Europe and Asia. From the printing presses of Holland, during the seventeenth century, more books and pamphlets were issued than from the combined presses of all Europe. From Holland, Galileo received his inspiration for the telescope, through an instrument made by a spectacle-maker of the republic. To Holland, the nations of Europe were indebted for progress in agriculture, horticulture, and navigation. And, notwithstanding the departure of the Arminians and Calvinists from the broad and tolerant principles established by William the Silent, this heroic Dutch Republic led the nations of Europe in the achievement of religious and political liberty.

THE MENNONITES

The Mennonites derived their name from Menno Simons, a Roman Catholic priest, who by independent study of the Scriptures arrived at religious beliefs similar to those held by the Anabaptists. Under the persuasive eloquence and influence of Menno Simons thousands of followers were secured. About the year 1536 they became known as Mennonites.

Through the zealous labors of Menno Simons and his self-sacrificing missionaries, the Mennonites spread through Holland, Denmark, Germany, and penetrated Western Russia. Everywhere they were persecuted, save in Holland, in which country they enjoyed a fair measure of religious toleration.

During the reign of Henry VIII, colonies of Mennonites were encouraged to settle in England for the purpose of developing certain manufactories. They dwelt together in the towns, and were permitted to follow their religious customs with little or no molestation. In England they were not called Mennonites, but were known as Separatists.

Religious Toleration in Poland

In the middle of the sixteenth century a Protestant movement was in progress in Poland. Of this movement Faustus Socinus became the recognized leader. Socinus was born in Siene, Italy, in 1539. From his uncle, who had spent fifteen years among the Calvinists of Zurich, Socinus derived liberal religious views. In 1579 he settled at Cracow, Poland, identified himself with the Protestant movement, and became the leader of the Polish Liberals. His name came to stand for a new form of religious thought—Socinianism—from which Unitarianism is derived. The Socinians founded many schools, published a vast amount of literature, and sent forth many missionaries. About the year 1600 they became known as Unitarians.

Socinus earned the just title "Apostle of Toleration." He lived in an age of religious controversy, when even the leaders indulged in bitter epithets and abusive vulgarity toward their opponents, but not so with

Socinus; he advocated his ideas in a winsome spirit of gentleness and goodness.

Socinus believed that religious toleration could be secured without the overthrow of the State Church. He advocated union between the State and the prevailing religion, with complete toleration of all other religious sects. This system ultimately came to be realized in the countries of Europe.

The Socinians were driven by persecution into Holland and Germany, and after a hundred years' existence in Poland the movement was crushed by the uprising of the Polish Catholics.

Through contact with the Socinians, the Anabaptists, the Arminian section of the Reformed Church of Holland, and the Separatists of England learned the principles of liberty of conscience and toleration of all religious sects. For a long time the Socinians were the only religious sect which advocated religious toleration for all. Lecky, in his work, "Rationalism,"[1] says: "Socinus was so distinctly the apostle of toleration that this was long regarded as one of the peculiar doctrines of his sect."

Religious Toleration in Transylvania-Hungary

The influence of the Liberal Party of Poland was felt in the province of Transylvania, Hungary, under the patronage of Prince John Sigismund—a liberal from Poland.

Transylvania was torn by four contending parties—Catholics, Lutherans, Calvinists, and Liberals. The court preacher of Prince John was a man of liberal religious views. Educated as a Catholic, he finally arrived at advanced liberal ideas. By his eloquent plea for religious toleration before the Diet assembled at

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[1] Vol. 2, p. 51.

Torda in January, 1568, he secured by a unanimous vote the adoption of a law granting a wide measure of religious liberty. The edict stated: "His Royal Highness, as in former Diets, so in this now present, confirms that ministers of the gospel may everywhere preach and explain it, each according to his own understanding; and the community may accept or reject the teaching as it thinks good. No force may be used to compel acceptance against conviction. Congregations are allowed each to have the preacher they wish. Preachers shall not be molested, nor any one persecuted on account of religion; no one is permitted to remove from office, or to imprison, any one because of his teaching—faith being the gift of God, which comes by hearing, and the hearing through the Word of God."

This Act was passed four years before the Declaration at Cracow, Poland, which was similar in spirit. It preceded the Edict of Nantes by thirty years and the English Act of Toleration by a hundred and twenty years, and surpassed both in its religious toleration.

Protestantism in France

The Protestant movement spread rapidly in France through the French Calvinists, who were known as Huguenots. The new faith was opposed by the French Catholic kings, but not with sufficient vigor and constancy to exterminate it. Calvinism by its intellectual appeal found fertile soil among the French nobility and the middle class. By 1560 one-twentieth of the population were Calvinists.

During the reign of the three sons of Catherine of Medici (1559-89), the Catholic and Protestant nobles formed two parties. The queen-mother Catherine craftily inflamed these factions to retain her power over her sons. The climax of her plotting was reached in the Massacre of St. Bartholomew, August 24, 1572.

In an attempt to secure peace, a marriage had been arranged between Princess Margaret de Valois, the sister of Charles IX, and Henry, the Huguenot king of Navarre—a small State on the southern border of France. At this time the chief minister of Charles IX was Coligne, the ablest Frenchman of his day and a Protestant. Catherine, jealous of his influence over her son, stirred the Catholics in a plot to assassinate Coligne. The plan failed, and to avert the king's wrath they appealed to his religious bigotry, and secured his consent to a plot whereby he might prove himself to be the Defender of the Faith, and purge France from heresy by destroying the Huguenots.

The Huguenots gathered in great numbers in Paris to celebrate the marriage of their chief. At the time appointed the mob of Paris was let loose upon the unsuspecting Huguenots, and thousands of victims were slain. Henry of Navarre escaped from the bloody massacre.

Upon the death of the king in 1589, Henry was heir to the throne, and after four years of strife he took the throne as Henry IV. Under his wise administration and with the aid of his able minister, the Duke of Sully, peace and prosperity were restored to France.

Religious toleration was secured for the Huguenots by the Edict of Nantes in 1598. This edict granted to them freedom of conscience, and liberty to hold public worship except in cathedral cities. As a guarantee for the security of their rights, the Huguenots were permitted to hold certain garrisoned towns.

At the death of Henry IV, by assassination in 1610, his son, Louis XIII, came to the throne. The chief minister of the boy king (a lad of nine years) was the able and commanding Cardinal Richelieu. The Cardinal, an earnest Catholic and patriotic statesman, put down anarchy with a firm hand and crushed the enemies of the government. To secure the greater unity of France he made war on the Huguenots and took from them the garrisoned towns, but after subduing them he faithfully kept the conditions of the Edict of Nantes which granted to them freedom of conscience and of public worship.

CHAPTER IX

CHRISTIANITY'S CONTRIBUTIONS THROUGH PROTESTANTISM IN ENGLAND

THE ESTABLISHMENT OF THE CHURCH OF ENGLAND

THE break of the English Church from the authority of Rome was accomplished in the years 1532-34. King Henry VIII was anxious to divorce his wife and to have his marriage with Anne Boleyn confirmed. The Pope refused to grant the divorce, and the king and his advisers, unwilling to take commands from a foreign power, broke off allegiance to Rome. By an act of parliament the king was declared the "only supreme head on earth of the Church of England."

The counties in the North of England, being strongly Catholic, united in an uprising against the new policies. The revolt was quickly subdued, and the monastic lands were confiscated by the government. The territories belonging to the monasteries were parceled out among the nobles and gentry, and thousands were enriched by the spoils. Those who profited by the distribution rallied to the support of the government and the new régime. The division of these lands among the people inaugurated a new era of prosperity, and resulted in building up a new class of small land owners who proved to be bulwarks of the nation.

The Protestant Reformation in England did not begin with the people as in Germany and Switzerland, but it began with the king and his advisers, and gradually percolated down through the masses. There was no revolt against the doctrines of the Catholic Church on the part of the people. The external forms of worship to which the people were accustomed were retained, but gradually changes were made in the "Articles," ceremonies, and vestments, and by 1549 the English Book of Prayer had taken the place of the Mass.

PROTESTANTS UNDER QUEEN MARY

In 1553 Mary ascended the throne as Queen of England. Being an earnest Catholic, she sought to restore England to its allegiance to the Pope. The persecutions of Protestants during the reign of Mary resulted in the burning of over two hundred and seventy martyrs, and drove many Protestants into exile. According to Burnet, more than a thousand of these men sought refuge among the Reformed Churches on the continent. It is of historical significance that these refugees fled, not to the Lutheran centers in Northern Germany, but to the centers of Calvinism—Geneva, Zurich, Frankfort, Strasburg, and Bale.

In Geneva and the other cities these exiles formed strong friendships with the Calvinists, and were attracted by their Bible teachings and simplicity in church worship. The impressions received by these exiles during their enforced absence from their native land bore fruit in their future efforts to realize these ideals in the government and the Church of England.

PROTESTANTS UNDER QUEEN ELIZABETH

Upon the death of Mary, in 1558, Elizabeth succeeded to the English throne. At this time at least two-thirds of the people of England adhered to the Catholic doctrines. However, many of the dominant men were Puritans, and the leading universities were steeped in Puritanism. From the accession of Mary to the death of Oliver Cromwell is reckoned the one hundred years of Puritan history in England.

The exiles who had been banished under the reign of Mary now returned to their native land full of enthusiasm for their new-found ideals for government and the Church. The hope as expressed by them was: "that we may teach and practice the true knowledge of God's Word which we have learned in this our banishment, and by God's merciful providence seen in the best Reformed Churches."

The constant threatening attitude of Catholic Spain and Catholic France aroused the indignation of the English people, and proved favorable to the growth of Protestant sentiment.

In 1588 Spain sent her "Invincible Armada" for the conquest of England under the sanction of the Pope. The grave peril served to unite the Catholics and Protestants of England. The Spanish fleet was met by a multitude of smaller vessels, outmaneuvered, outfought, and the Spanish warships which sought safety in flight to the northern waters were scattered by a storm and destroyed. The King of Spain and the Pope were astonished that the Catholics in England had proved more English than Catholic in the time of the country's peril. Spain lost her supremacy and England became mistress of the seas, and the way was opened for the English colonization of America. The struggle greatly strengthened the Protestant cause, and Protestantism and patriotism became associated in the popular mind. Before the death of Elizabeth, in 1603, the Puritan doctrines of Geneva and of the Presbyterian Church of Scotland had spread widely through the land. England had become Protestant in faith as well as in name.

The Puritans Under Elizabeth

The name "Puritans" came into popular use in England about the year 1564, according to Thomas

Fuller. In the sixteenth century the name was applied to the men who were determined to carry forward the Protestant Reformation in England to more radical achievements. In the seventeenth century it became the name of the party in the State which struggled to secure the constitutional rights and liberties of the people.

The intimate connection between religion and politics is the key to the understanding of the continuous struggles during the Puritan period in English history. The churchmen who acknowledged the traditional authority of the Church as binding on their religious beliefs and conduct would be readily inclined to acquiesce in the traditional authority of government and submit to the impositions of rulers. But Puritan Separatists, who acknowledged no authority in religious matters save the individual conscience, would not readily give allegiance to a government that placed no value on individual judgment and sought to suppress movements toward greater personal liberties.

There were two groups of Puritans—those who desired to retain their connection with the Established Church and to reform it, and those who desired to overthrow the Established Church and to set up independent congregations, independent of the State and independent of each other. The latter were known as Separatists, and from this group sprang the Congregational churches.

Robert Browne, Richard Harrison, Henry Barrow, and John Greenwood were among the prominent leaders of the Separatists. All were imprisoned. Barrow was executed at Tyburn in 1593, and Browne was jailed no less than thirty times within a period of ten years.

Robert Browne was borne in Rutlandshire, England, in 1550. He was a graduate of the University of Cambridge, and served as a minister in the Church of England. By

1580 he had reached the position of the Separatists, and organized in Norwich an independent Church based on the teachings of the New Testament. In 1582 Browne published books containing his advanced ideas. By a royal decree these writings were declared seditious and ordered to be burned.

The essential features of Browne's teachings were that the Church consists of a body of believers separated from the world under the sole leadership of Christ; that the Church is an independent congregation, separate from the State Church; that the Church is separate from the State and not subject to the control of civil authorities in all matters of faith and practice.

Browne is said to have the distinction of being the first man to clearly state and defend in the English language the true relation of civil authority to the Church. His greatest contribution to religious progress was organization of independent churches on the basis of the New Testament teachings. This movement started by Browne, in its later development in the United States, resulted in the separation of Church and State and the establishment of complete religious liberty. There were other champions of religious toleration, such as Socinus, Francis David, William the Silent, and many others, but to none of them did it occur that the only permanent solution of the problem lay in the organization of separate churches according to the teachings of the New Testament.

In an effort to bring the Separatists into conformity with the Established Church, the Conventicle Act of 1593 was passed. This Act required attendance upon the services of the parish church. Persons who refrained from attendance or persuaded others to do so were to be placed in prison without privilege of bail. Those guilty of offense were required to make public confession and submission in the parish church, or be treated as felons and exiled from the British dominions. Under this Conventicle Act the Separatists were compelled to submit or flee from England. Many of these exiles found refuge in Holland, where they could enjoy religious toleration.

The Puritans Under King James I

Upon the death of Elizabeth, in 1603, England and Scotland were united under the reign of James I. King James on his way from Scotland to the English throne was met by a body of Englishmen who presented to him the Millenary Petition. This petition, so named from the fact that about a thousand names were attached to it, demanded numerous reforms in the English Church. Back of this petition was the influence of the Puritans, who were growing in numbers and power. James diplomatically promised to call a conference for the consideration of these grievances. The conference was held at Hampton Court in January, 1604.

James was a tenacious believer in his own divine right as king, and had no intention of granting the favors sought by the Puritans. During the conference some one suggested the advisability of calling a meeting of a synod to settle matters pertaining to the Church. The attitude of the king was immediately revealed. He declared with considerable feeling: "If that is what you mean; if you want what the Scotch mean by their synod and their Presbytery, then I tell you at once that I will have none of it. Presbytery agrees with monarchy very much as God agrees with the devil. If you have no bishop, you will soon have no king." The Puritans were given to understand that no favors would be granted them by the king. He told them plainly that he would make them conform or drive them out of the land.

One notable and beneficial result of the conference was the determination of James to have another and better translation of the Bible in English. He expressed his contempt for the Geneva version which was the best translation in the English language up to this time. It was the work of English scholars during their exile in Geneva, published in 1560, and contained some notes and comments which reflected the radical ideas of the Calvinistic translators which tended to undermine the divine right of kings. These notes and comments were denounced by James as "very partial, untrue, seditious, savoring too much of traitorous and dangerous conceits."

For the new translation of the Bible, James appointed a committee of fifty-four of the best scholars of the realm. These men, chosen for their scholarly ability, represented all shades of religious and political faith. In 1611 the King James Version was completed and printed, and it soon superseded all other versions because of its excellence. It became the English classic, and for three hundred years exerted a tremendous influence on the literature of the English people, inspired the policies of the great statesmen, and molded public sentiment.

The king kept his word to the Puritans that he would either make them conform or drive them from the land, and under the established policies they were persecuted and imprisoned. Many of the Puritans were driven into exile and sought refuge in Holland. The city of Amsterdam became a retreat for the refugees from London, Gainsborough, and Scrooby. Those who went over from Scrooby settled for a while in Amsterdam, and after a few months took up residence in Leyden, where they remained until, leaving Holland, they sailed in the Mayflower and landed at Plymouth Rock in 1620.

Between James and parliament began a struggle for supremacy. In 1620 parliament passed a resolution setting forth its right to freely debate all questions concerning the king, the State, the Church, the defense of the realm, the making and maintenance of laws, and the redress of grievances. These assertions of the functions of parliament and the right of free speech so aroused James that he tore from the records these affirmations and dissolved parliament.

The Puritans Under Charles I

Charles I succeeded to the throne on the death of his father in 1625. Charles was in constant conflict with parliament because of his efforts to raise revenues independent of the control of that body. At the beginning of his reign, John Eliot, a deeply religious Puritan and an able leader, stood out as the champion of the rights of parliament as against the rights of the king. By his influence the parliament impeached the king's minister, the Duke of Buckingham. Charles stopped the proceedings by placing Eliot in prison and dissolving parliament.

In 1628 parliament passed the "Petition of Right," which reaffirmed the rights established by the Magna Charta of 1215. Unable to subdue parliament to his will, Charles issued royal edicts in place of laws, and no parliament was convened for eleven years, from 1629 to 1640.

The Establishment of the Commonwealth

In 1642 began the civil war between the forces of the king and those of parliament. The king's party—the "Cavaliers"—was made up largely of the gentry; the forces of parliament were recruited from the trading and manufacturing classes and yeomen, and were dubbed "Roundheads" because of their short cut hair in contrast to the long hair worn by the aristocrats.

Cromwell, who held the rank of colonel in the army of parliament, was quick to perceive that the only force that could compete with the better-trained men of the king's army would be men recruited from the extreme Puritans—men fired with religious enthusiasm. He organized troops made up of men of godly lives and religious fervor.

In 1644 Cromwell and his soldiers won a great victory at Marston Moor. Upon this occasion the name "Ironsides" was given to Cromwell by Prince Rupert. Later, the nickname was applied to his troops to express their impenetrable strength. Cromwell organized his army on the plan of this "New Model," and with faith in God, the Bible, and the right, he met the flower of the king's army at Naseby in 1645, and by a decisive victory virtually ended the war.

From Naseby, Cromwell wrote to the speaker of the House of Commons to announce the victory and to seek in behalf of his warriors the fruits of victory in the form of religious liberty. He wrote: "Honest men served you faithfully in this action. Sir, they are trusty; I beseech you in the name of God not to discourage them. He that ventures his life for the liberty of his country, I wish he trust God for the liberty of his conscience, and you for the liberty he fights for."

During the war many of the Episcopalians—members of the Established Church of England—had left parliament to join the king's army. The Presbyterian party soon came into control and by Act of Parliament made Presbyterianism the national religion of England. Cromwell and his army were opposed to this Act of Parliament, and quickly subdued the opposing forces and expelled the Presbyterians from the House of Commons. The parliament (1649) was now reduced to about sixty members, all of whom were Independents. This reduced parliament, backed by the army, abolished Presbyterianism as the national religion, and declared a republic under the name of the Commonwealth. In 1649 Charles I was tried for treason and executed.

The Scots who had aided in the establishment of Presbyterianism in England were opposed to these radical measures and angry at the disestablishment of Presbyterianism. They crowned the son of the dead king as Charles II, and invaded England with an army to place him on the throne. The united forces of the Royalists and Presbyterians were defeated by Cromwell at Worcester in 1651, and Charles II escaped to the continent. In 1653 Cromwell was installed as Lord Protector, and he exercised the Protector's executive power until his death, in 1658.

After the death of Cromwell followed the decline of the Commonwealth. Cromwell was the strong man of England, and he alone was capable of uniting, controlling, and directing the many conflicting elements.

THE CONTRIBUTIONS OF THE PURITANS TO RELIGIOUS AND POLITICAL LIBERTY

Under the rêgime of the Commonwealth a non-prelatic Church was established and religious freedom granted to all Protestant sects. The Articles of government stated: "That such as profess faith in God by Jesus Christ (though differing in judgment from the doctrine, worship, or discipline publicly held forth) shall not be restrained from, but shall be protected in the profession of the faith and the exercise of their religion, so that they abuse not this liberty to the civil injury of others and the actual disturbance of the public peace on their parts: provided that this liberty be not extended to Popery or Prelacy, nor to such as under the profession of Christ hold forth and practice licentiousness."

The law made no provision for the religious liberty of Catholics and Episcopalians. That in the nature of the case was impossible, as both were avowed enemies of the government. Cromwell did not deem it wise to repeal the law against them, but he treated them with tolerance if they remained peaceable.

The Puritans won the battle for the constitutional liberties of the people. Despotic governments were everywhere in control with the exception of the little Republic of Holland and the Rhode Island Colony in America. In France, Spain, Austria, the Scandinavian countries, and in the principalities of Germany and Italy, the struggles for independency had met with defeat and despotism was enthroned. It was the turning point for national liberty in England, and through England for other countries.

Cromwell saw clearly the need of reënforcing man's natural love for liberty with the fiery enthusiasm of deep religious convictions to successfully resist the encroachments of monarchy. In Cromwell and his "New Model" army love of liberty and religious conviction and enthusiasm were united, and by them the battle for constitutional liberty was fought and won. The Commonwealth did not long endure, but constitutional liberty was securely established. Never again could a king on the English throne claim the "divine right of kings" nor enforce his will against the constitutional rights of the people, The body of Cromwell was dishonored by his enemies. Three years after interment his body was taken from its grave, the trunk thrown into a pit, and the head set on a pinnacle of Westminster Hall. After prolonged exposure the head disappeared. Near the spot where the skull came clattering down, stands a noble statue of Cromwell as the Lord Protector of the rights of the people against all despotic government of Church or State.

With the unrest and changes incident to the decline of the Commonwealth came a desire for greater stability and permanency of government, and the people believed that conditions could be improved by the return of the king. With great enthusiasm they welcomed back Charles II, in the Restoration in 1660.

However, the victories won by the Puritans in securing religious liberty and establishing the supremacy of parliament were not in vain. The restored king in the Declaration from Breda gave assurance of religious toleration. He promised "a liberty to tender consciences, and that no man shall be disquieted, or called in question, for difference of opinion in matters of religion which do not disturb the peace of the kingdom, and that we shall be ready to consent to such an act of Parliament as upon mature deliberation shall be offered to us for the full granting of that indulgence."

This promise was rendered void by the fact that the parliament, being Episcopalian in sentiment, placed restraints upon other forms of religion and inflicted penalties upon dissenters. Nevertheless, this parliament, which welcomed the return of Charles II and restored monarchy, retained its power to regulate religious matters, impose taxes, and determine the policies of the nation,

PROGRESS THROUGH THE REVOLUTION OF 1688

At the death of Charles II, in 1685, his brother, as James II, came to the throne. James was a Catholic, and by his arbitrary acts in suppressing the laws against Catholics and by the rapid increase of the army, aroused the suspicion that he planned to restore England to Catholicism.

The climax was reached in 1688. Seven bishops were indicted by James for libel, but were acquitted amid the unrestrained enthusiasm of the people. The trial of the seven bishops and the birth of a son to James now induced the Protestant nobles to invite William of Orange to invade England. William landed in England with his army, and James fled for safety to France. The parliament declared the throne of England vacant, drew up a Declaration of Rights, and elected William and Mary (who was the daughter of King James) as joint sovereigns, upon their assent to the Declaration of Rights, which was their acknowledgment of the supremacy of parliament.

William insisted that parliament grant religious toleration to the Protestant dissenters on the ground that they had assisted the overthrow of the Catholic James. In 1689 was passed an Act of Toleration from which the religious freedom in England has been derived. It granted freedom of worship to Presbyterians, Congregationalists, Baptists, and Quakers. The Catholics, Unitarians, and Jews were not included in this grant of toleration.

The experiences brought the Conformists and the Nonconformists in religion to a better understanding of each other, a clearer appreciation of the religious problems involved, and a broader spirit of toleration. For fifteen years the Puritans had been in the ascendancy, and it made clear the fact that the majority of the people in England could not be won to their religious views. For decades the Church of England was supreme in authority, and it became evident that the Church of England could never absorb the Nonconformist bodies. Side by side they must learn to live under religious toleration. By the close of the century the Church of England had become less arrogant and less insistent upon the doctrine of its divine rights, and both Anglicans and Nonconformists came slowly to recognize that religious toleration is the only guarantee of peace and an orderly, progressive government.

Chapter X

CHRISTIANITY'S CONTRIBUTIONS THROUGH PROTESTANTISM IN THE UNITED STATES

In 1620 the Pilgrim Fathers sailed from Holland in the Mayflower and founded the Plymouth Colony in New England. The Pilgrims were Separatists who had been driven from England to Holland by the persecution under King James. They believed in the organization of independent churches free from all molestation and supervision by the State. They were bound by a simple creed or covenant: "We, the Lord's people, join ourselves, by a covenant of the Lord, into a church-estate in the fellowship of the Gospel, to walk in all his ways, made known or to be made known unto us, according to our best endeavor." They seem to have remained true to their ideals, and were first to plant the seeds of religious liberty and the separation of Church and State on American soil.

The Pilgrims were soon followed by other Englishmen of the Puritan faith. The broad spirit of religious toleration which characterized the Pilgrims was not shared by the Puritans who followed them in the settlement of the American colonies. The Puritans came seeking religious liberty for themselves, but failed to grant the same privilege to those who differed from them in religious convictions. In the Massachusetts Colony, under the influence of Puritan Congregationalists, dissenters to the established form of religion were persecuted.

Under the régime of the Dutch Reformed Church in the Dutch Colony of the New Netherlands, a law was passed in 1640 which forbade all other forms of worship.

In Virginia, North Carolina, and other colonies under the influence of the Episcopalians severe laws and penalties were enacted against dissenters.

In the various colonies the Quakers and Baptists were ever in the vanguard of the forces struggling for religious liberty. Above all others they were persecuted because of their religious beliefs. With persistent determination they endured fines, imprisonments, and sometimes floggings because of their opposition to the established religious authority and customs. Quakers and Baptists have ever been champions of religious liberty, and no one of them has ever sought to molest or injure any man on account of his religious convictions.

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The Rhode Island Colony

To Roger Williams, the founder of Rhode Island Colony, belongs the distinction of organizing the first modern State based on religious liberty and the separation of Church and State.

Roger Williams did not originate these views. He derived them from the Separatists in England. He graduated from the Cambridge University in 1627 and was ordained as an Anglican clergyman. Having been converted to the doctrines of the Separatists, he left England to seek religious freedom in the colonies. He arrived in Boston in 1631, and found that the Puritans had set up a theocratic form of government, and were intolerant toward all who differed from their religious teachings. However, Williams found congenial friends, holding religious views in agreement with his own, and he served as preacher both at Salem and at Plymouth.

He was soon brought before the General Court at Boston to answer for his public utterances. Williams contended that the patent to the land held by the colony, and which had been granted by the king, was null and void, because the land had been taken from the Indians without paying them for it. He declared that the colonists should repent of their sin and pay the Indians. He also taught that magistrates had no authority to punish "the breach of the first table," which meant that the magistrates had no right to interfere and punish for religious offenses. Such teachings were regarded as treasonable, and Williams was condemned and ordered to be deported to England.

Williams fled to Narragansett Bay, where he received good treatment at the hands of the Indians, purchased from them land upon which the city of Providence now stands, and formed a colony as a refuge for all who would be free from the intolerant treatment of the Puritans. Some of his friends from Salem joined him. Baptists and Quakers were attracted in large numbers, and the colony flourished.

In 1638 the settlers entered into a compact to obey all laws made "for the public good of the body . . . only in civil things." A royal charter, granted by Charles II in 1663, confirmed this law. All citizens who professed Christianity in any form were granted full political rights. Non-Christians were tolerated, but not admitted to full political rights. The colony thus far fell short of full religious and civil liberty. A tolerant spirit prevailed in the colony toward all, and later Jews were admitted to citizenship.

The Contributions of the Quakers

George Fox (1624-91), the founder of the Quakers or Friends, was a pronounced mystic, a man of remarkable spiritual visions, and a strenuous advocate of religious liberty.

In William Penn, the Quakers found a noble leader. As a young man Penn studied at Christ College, Oxford. He was converted to the Quaker ideas by the influence of John Owen, a leader among the Independents. Because of this change in religious convictions, Penn was disinherited and driven from his home.

William Penn is honored as the founder of the State of Pennsylvania with its constitution based on a large measure of civil and religious liberty. In 1682 the First Assembly at Chester provided: "That no person, now or hereafter living in the province, who shall confess one Almighty God to be Creator . . . shall in any wise be molested or prejudiced for his or her conscientious persuasion or practice, nor shall he or she, at any time, be compelled to frequent or maintain any religious worship, place or ministry, contrary to his or her mind, but shall freely and fully enjoy his or her liberty in that respect, without any interruption or reflection."

In Maryland, under the administration of Lord Baltimore, who was an adherent of the Catholic faith, the Protestant settlers were granted religious toleration. An Act of Toleration was passed in 1649 granting freedom of worship to all Christians. This law is notable as being the first passed by a legal assembly granting freedom to all Christians. The decree was doubtless enacted to attract Protestant settlers. The Protestants thus attracted came in time to be in the majority, and instead of maintaining this broad spirit of toleration, they deprived the Catholics of the religious privileges which had been granted to themselves. With the return of Lord Baltimore to authority in 1658, the former religious freedom was restored.

THE SEPARATION OF CHURCH AND STATE

The American Revolution gave added impetus to the strong, popular feeling for religious liberty. Many of the State Constitutions had made provision for religious liberty by forbidding special favors to any. One of the principal criticisms of the Federal Constitution, emphasized in the State Assemblies, and the discussions through the press, was that it did not definitely and specifically guarantee religious freedom. In consequence of this general demand, the first amendment to the Constitution provided that no religious tests or establishments should ever be set up by Congress. The amendment adopted (1791) declared: "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." By this amendment the Federal Constitution guaranteed absolute religious equality based on the separation of Church and State.

Religious liberty based on the separation of Church and State has been demonstrated on a large scale and with satisfactory results in the United States. In the words of James Madison: "We are teaching the world the great truth that governments do better without kings and nobles than with them. The merit will be doubled by the other lesson: that religion flourishes in greater purity without than with the aid of government."

The experience of religious liberty in this land clearly shows that with the removal of limitations and restraints of churchmen and state officials, the religious life gains in purity, is less conventional and affected, and more powerful in spiritual expression.

When people are free to follow the dictates of their own consciences in religious matters, without interference of ecclesiastical or civil authorities, there follows naturally a greater number and variety of Church organizations, through which a larger number of persons find opportunity for more complete expression of their religious convictions and activities, in a manner at least more satisfactory to themselves.

The more varied appeal of the churches and the successful enlistment of a greater number of people in the numerous organizations and activities of these churches have served to develop individual initiative and responsibility, and to secure richer achievements in personality.

When churches no longer depend for their support upon taxation, but make their appeal for voluntary offerings to members and friends, the necessary funds are contributed cheerfully and liberally. Under this voluntary system in the United States more money is contributed per capita for religious purposes than in any other country and under any other plan.

The separation of the Churches from the support of the State means that each denomination and each Church organization must demonstrate its right to exist by the value of its service to the community. Under these conditions religious culture becomes intensified, and religious sentiment stimulated and expanded into great religious activities.

The multitude of independent churches scattered all over the United States render valuable service in training these groups of people for individual responsibility in the control of the affairs of the local church, and so prepare them for a more intelligent understanding and use of the franchise in civil government.

With the separation of Church and State each may function with greater efficiency, and each in its own sphere render a larger service for humanity. The Church may aid and inspire the State by creating a Christian atmosphere, promoting true religion, holding up lofty ideals of service, and keeping itself undefiled from political corruption. The State may press forward in all its social and political tasks, assured of the moral support of the Church in all its endeavors toward good government, and happy in the confidence that no religious bigotry or sectarian passion may impede its path of progress.

CHAPTER XI

CHRISTIANITY'S CONTRIBUTIONS TO DEMOCRACY

GOVERNMENT AMONG NON-CHRISTIAN PEOPLES

IN ancient Greece there was no representative government in the modern sense. The Greek cities known as "City States" were governed by the citizens and constituted in reality an aristocratic oligarchy. The citizens met at regular intervals for legislative and other purposes. About three-fourths of the population were slaves who had no part in the administration. The resident aliens and others not regarded as citizens were also excluded from the privileges of government. A government under which there were three or four slaves to every freeman was the nearest approach to democracy made by Greece even in her palmiest days.

Popular representative government was unknown to Rome. With all the wealth, culture, and genius for organization, Rome did not succeed in producing a government that recognized the inalienable rights of each individual to life and protection. The slaves formed an overwhelming majority of the population, and they were regarded as mere chattels with no legal rights. In such uncongenial soil, liberty, equality, fraternity, brotherhood—the basic ideas of democracy—could take no root.

Democratic government was unknown in Egypt, Babylon, India, China, and Japan. Among all the non-Christian nations of ancient and modern times not one succeeded in developing a broad, beneficent government which could establish constitutional barriers against tyranny and produce a Magna Charta for the security of life, property, and rights of its subjects. They all lacked the conception of the inalienable rights of the individual and so failed to produce representative government. In China, the oldest nation of earth, the only method of reform has been by rebellion. China has yet to learn the lessons of democratic government from the Christian nations.

Christianity and Democracy

Democracy is the result of an age-long development of society quickened by the teachings and influence of Christianity. Brotherhood, liberty, democracy, and popular rights are enfolded in Christianity as the branch, blossom, and fruit of the tree are enwrapped in the seed. It was only as Christianity impregnated society with the thoughts of the dignity of man as the son of God and the value and sacredness of every individual, that freedom and democracy were recognized as essential factors in the government of nations.

As the gospel of the divine Fatherhood and human brotherhood percolates through human society, the masses bowed with oppression lift their heads and begin to ask these revolutionary questions: Why should we support a government that is controlled by a favored few and used for the exploitation of the many? Why should the pampered rich be permitted to amass great fortunes when they are neither the creators nor the rightful possessors of wealth? Why should we not have a government based on justice, freedom, and fraternal coöperation? Christianity tends to break down undue distinctions of birth, wealth, and rank among men, and to destroy despotism whether from autocratic government or ecclesiastical institutions.

Says Dr. Craft: "The Christian truth that every man is the king's brother under the Fatherhood of God, led the people of Europe and America alike gradually to claim a part or all of the 'divine right' to rule. And when the common people had been recognized by enfranchisement they passed the recognition down to the slaves by emancipation. The sacred individuality of the soul is, indeed, the spinal cord in the history of civilization."

Says Loring Brace: "Undoubtedly, modern liberal institutions are an indirect effect of the religion first taught in Galilee. They seem nowhere to have flourished outside Christianity, though the sense of humanity and love of liberty belong to the whole race. No moral instincts and no other religion have ever given such a stimulus to liberty and such a sanction to justice for all."

In the soil of the Teutonic and Anglo-Saxon people the seed-truths of religious and political liberty found congenial environment and were first brought to fruition.

The United States, England, France, and Germany are among the nations which have most effectively applied the ideals of Christianity to political government. The spirit of humanity—the capacity for love, truth, and liberty—is common to all nations, but only in those countries brought under the influence of Christianity have the seeds of justice, liberty, and love found largest development. No other system of morality or religion has given the motives and furnished the dynamics for such advancement.

Democracy Promotes the Welfare of the Social Group

In the early stages of democracy there is a tendency to exaggerate the independence of the individual at the expense of the interdependence of society as a whole.

With the relaxed sense of authority that comes with the development of a larger individual independence there is frequently a failure to recognize the need of obedience to the will of the social group. In human society the individual liberty must end where the rights of others begin. Freedom does not mean lawlessness. Democratic government represents the will of the people, and involves control by the government with the largest amount of individual liberty consistent with the welfare of all.

In the ideal democracy the individual is free to determine his personal relationship to God, and his individual responsibilities in all religious matters according to the dictates of his own conscience. He is free to develop his own personality to the utmost, but there will be a frank recognition of the rights of each other individual, and systematic, intelligent coöperation in securing the happiness and welfare of all.

The stress laid by Christianity on the supreme value of the individual is balanced by its correlated truth of man's obligations to all other individuals as brothers. Thus Christianity in its personal and social emphasis becomes the champion of the rights and freedom of every individual within such reasonable limitations as proscribed by the rights, larger needs, and welfare of all society.

The Bible and Democracy

The Bible has exerted a constant and powerful influence in quickening and inspiring humanity in its great forward movements toward intellectual, religious, and political freedom. Wherever and whenever the Bible has been circulated among the people it has tended to break down artificial distinctions in human society and to reduce the inequalities among men.

The Book of Psalms has been called the "Hymn Book of Democracy." The Psalms champion the cause of the poor and protest with vehemence against all inequalities. The Old Testament prophets and the New Testament writers denounce the exclusive privileges of the rich and the usurpation of the rights of the poor, and strenuously enforce their demands for righteous dealings among men. The Bible, like an unfailing arsenal, has supplied the ammunition for the age-long struggle for liberty. Seely says: "No book presents morals in such inextricable union with politics as the Bible." And Lowell calls the Bible "the most inflammatory book that could be circulated among a servile population."

By the third and fourth centuries the Bible had been translated into Latin, Greek, Syrian, Coptic, and Goth. By the sixth century the Bible was known in eight languages and also in many dialects of these languages. In the latter part of the seventh century the stories of the Bible were paraphrased in the English language by the great Cædmon. By the eighth century the Venerable Bede had translated the Gospel of John into the English language. Dr. A. S. W. Rosenbach, in an interview on old Bibles, speaks of being shown, in the collection of Mr. T. Fitz Roy Fenwick, the Four Gospels, an English manuscript of Anglo-Saxon writing, produced in West Anglia in the time of Alfred the Great, 850-900.

In the eleventh century the Waldenses in France started a popular movement for reading and preaching the Bible. About the same time a similar fraternity made its appearance in Italy. From France and Italy the influence was extended to Spain and Germany. The Bible was the source of the inspiration of these movements among the people.

THE MAGNA CHARTA AND HOUSE OF COMMONS

The beginning of popular government may be traced to the Magna Charta, wrested from King John at Runnymede, in June, 1215 A.D. Perhaps there is no other single fact of greater political significance and far-reaching results. The Magna Charta curtailed the king's right to levy taxes, and provided that the barons could no longer be punished at the whim of the king, but had the right of trial by their peers. Extended rights and privileges were granted by the Charta to the barons and landowners, and the poor people were also protected in their possession of oxen and plow. The Magna Charta broke the power of the king, established the rights of the barons, and at least pointed the way for the achievement of the inalienable rights of the common people.

The men who made and secured these rights were Churchmen. Archbishop Stephen Langton drew up the Magna Charta, and it was presented by him and his supporters in the name of "The Army of God and the Holy Church." Upon the rights thus secured, the English people step by step achieved their liberty. The principles of the Magna Charta have been the foundation of liberty for all English-speaking people, and they have been incorporated into the constitution and laws of every American State.

In 1265 was instituted the House of Commons. Representatives were chosen from every county in England. For the first time in English history a governing body represented the people of England. For the first time in the history of the world a representative government was established on a working basis. In its establishment was laid the foundation for improvable government which derives its existence and strength from the consent of the governed; capable of changing its action to accord with the will of the people expressed in orderly political procedure; competent to modify legislation, rectify mistakes, frame laws to meet the needs of progressive civilization, and enlist the energy and good will of a united, contented people.

In the fourteenth and fifteenth centuries Wycliffe and the Lollards in England, and the Hussites in Bohemia, championed the cause of the common people against the tyranny of the landlords, the State, and the Church, and based their appeals to the common people upon the teachings of the Bible.

It was the liberty-inspiring ideals of the Bible that nerved the Puritans in England, during the sixteenth and seventeenth centuries, for the strenuous struggles which finally won the battles for the constitutional rights of the people, and overthrew the prerogatives of the "divine right of kings."

In 1620 the Pilgrims established a colony in America where their Bible ideas of liberty might be planted and brought to maturity. The democracy of the United States is the outgrowth of the planting of that colony. In the words of Lowell: "Puritanism, believing itself quick with the seed of religious liberty, laid, without knowing it, the egg of democracy."

The influence of the Bible in championing the cause of the poor and weak, and its insistence upon the equal rights of all men, is bitterly denounced by the German philosopher Nietzsche: "The poison of the teaching of equal rights for all has been spread abroad by Christianity more than by anything else. As a matter of principle, Christianity has, from the most secret recesses of bad instincts, waged a deadly war against every sentiment of reverence and distance between man and man. Let us not underestimate the calamity which, proceeding from Christianity, has insinuated itself even into politics. At present nobody has any longer the courage for separate rights, for rights of domination. And if the belief in the privilege of many makes revolutions, and will continue to make them, it is Christianity—let us not doubt it—it is Christian valuation which translates every revolution merely into blood and crime. Christianity is a revolt of all that creeps on the ground, against what is elevated." Thus the unfriendly philosopher bears bitter witness that Christianity is the most powerful leavening influence in democracy.

Dr. Lyman Abbott, from a friendly viewpoint, bears testimony: "The four Gospels are the protoplasm of democracy. On Bethlehem was sounded the knell of exclusive privilege and inaugurated the era of universal welfare."

Jesus said: "Ye shall know the truth, and the truth shall make you free." And men have discovered that truth makes for freedom whether it be in the realm of intellect, religion, or politics. Wherever and whenever the Bible is given to the people, dividing lines are erased, binding fetters are broken, and men are set free.

Religious Freedom and Political Liberty Inseparable

The vital connection between religious freedom and civil liberty is seen in the constant interplay of the progressive forces of the Reformation in England, American Independence, and the French Revolution.

In the atmosphere of the Separatists, the champions of religious liberty in England, was reared John Locke, the able advocate of the constitutional rights of Englishmen and of religious toleration.

The writings of Locke inspired the great Frenchman

Voltaire, who became the champion of liberty for France. During a visit in London, Voltaire studied with admiration Locke's "Human Understanding," "Reasonableness of Christianity," and "Four Letters on Toleration." Locke's advocacy of toleration made a great impression on Voltaire. The need of religious toleration was further impressed upon him by his contact with the Quakers during his stay in England. The writings of Voltaire, in turn, fired the minds and spurred the activities of our American advocates of liberty—Franklin, Jefferson, and Madison.

On the other hand, the achievement of independence of the United States stimulated the cause of liberal government in France. The framers of the French Constitution borrowed phraseology from the American Declaration of Independence: "Men are born and remain free and equal in rights. Social distinctions can only be based on solid utility."

The American colonists, already the freest people on earth, were eager to secure greater freedom. "No taxation without representation" inspired the patriots in their push for liberty.

John Wise, a Congregational minister, is said to have been the first man to suffer for the principle "No taxation without representation." In 1687 Governor Andros, of New England, had arbitrarily imposed taxes upon the New England towns without the consent of the General Court. John Wise by his eloquence persuaded the citizens of Ipswich to refuse payment of these taxes. This action was followed by other towns. Wise was arrested, imprisoned, deposed from the ministry, and placed under heavy bonds to maintain the peace.

Two booklets were published later by John Wise which greatly aided the spread of democratic principles in both

Church and State. These booklets were published in one volume and distributed among the patriots of the Revolution, and became a textbook of American Liberty. Some of the terse, vigorous sentences of this volume concerning life, liberty, equality, and happiness found their way into the Declaration of Independence.

Religious liberty and civil freedom are mutually helpful. Progress in one stimulates advance in the other. The ever-growing demand for religious freedom, which had found recognition in the legislation of the colonies, took on new vigor with the achievement of independence, and secured an amendment to the Federal Constitution which guaranteed to all absolute religious liberty.

THE FRENCH REVOLUTION

The French Revolution presents the greatest dramatic elements of any revolution in history. The leaders were sincere in their convictions that by the establishment of representative government and advanced legislative measures they could break away from the restrictions and injustices imposed by social customs and despotic governments, and show the world an easy path to national freedom, peace, and prosperity.

The fine humanitarian ideas were soon lost in the retrograde movement. Reason was personified and enthroned, but never was reason more defamed than by those who professed to be Apostles of Reason. In a period of fifteen months 17,000 persons were executed by those who thought themselves inaugurating a reign of reason, law, and justice.

Under the influence of radical leaders an effort was made to dethrone religion. Churches were closed, the Seventh Day of worship, sanctioned by the Hebrew and Christian faiths, was repudiated, and a ten-day week offered as a substitute. A prostitute was enthroned as the Goddess of Reason upon a high altar of a Christian cathedral. But the ghastly effort to replace true religion with the sham worship of a courtesan, and the attempt to overthrow the Christian Day of Worship, proved abortive. In a brief period, as De Lamennais says, "they accumulated more ruin than an army of Tartars could have left after a six years' invasion."

The flood tide of the Revolution swept away a host of inequalities of feudal distinctions and privileges, severed the old relations between Church and State, discarded the old land laws, and righted many long-standing abuses.

The constructive program launched by the Convention from 1792 to 1795 accomplished important measures: the laws of France were brought up to date; a plan for popular education was conceived which yielded results at a later period; the slaves of Haiti were emancipated; and great impetus was given to popular government.

The French Revolution demonstrated the incontrovertible truths that a violent break with the established social, political, religious, and economic conditions ends in passion, bloodshed, and destruction; that there can be no stable government without justice, no justice without morality, no morality without religion, and no religion without God.

The chief permanent results were the establishment of civil and political liberty, the recognition of the equality of all persons before the law, and the emergence of greater religious freedom.

With the statement of Motley we may heartily concur: "Democracy is the result of all that was great in bygone ages. All lead to it. It embodies all. Mount Sinai is in it; Greece is in it; Egypt is in it; Rome is in it; England is in it. All the arts are in it; and all the reformations; and all the discoveries. "We stand at the apex of the ages. We are heirs of all the past."

The spirit of popular government is leavening the nations of the earth. Since the dawn of the twentieth century we have witnessed great political upheavals among the nations of Europe and Asia. Old despotic governments have been abolished in Turkey, Russia, Persia, and China, and in these countries parliaments have been established. In India there has been great unrest. In Portugal, China, and Germany we have seen the birth of republics.

The rising spirit of democracy is working its way among all classes and apparently is destined to pervade all nations. The flowing tide is washing the shores of all continents. Multitudes of all peoples and tongues are lifted upon the rising tide of hope.

> "The end of government is to unfold
> The social into harmony, and give
> Complete expression to the laboring thought
> Of universal genius; first to feed
> The body, then the mind, and then the heart."

Part Three

CHRISTIANITY'S CONTRIBUTIONS TO ART, EDUCATION, AND LITERATURE

Chapter XII

CHRISTIANITY'S CONTRIBUTIONS TO PAINTING, SCULPTURE, AND ARCHITECTURE

The history of art begins with the ancient Egyptian and Assyrian Empires. There has been considerable discussion as to the antecedence of Egyptian and Assyrian art, but there is no difference of opinion as to the fact that the Grecian and Roman art comes from the line of Egypt.

Egyptian Art

Strictly speaking, Egyptian art has no history. It is but the record of beginnings in painting. There is little or no development manifested. A certain style is attained and progress is arrested. It has been thought that possibly religious ideas and requirements were the cause of the crude, conventional style.

There appears to be no conception of the principles of linear and aërial perspective. To give the idea of distance they placed one thing above another, the lower for the near, the upper for the distant. To convey the impression of a person in the distance the figure was sometimes made larger and taller, instead of smaller and shorter.

To represent a king or commander of an army the figure was made larger. They seem to have regarded bigness as synonymous with greatness. To distinguish their gods from men, they were satisfied to paint the form of a man and then put on it the head of an animal.

Their attempts at landscape and water scenes were very simple. The water was represented by a strip of blue with wavy lines across. Their efforts at landscape were little more than a map with a mark to indicate trees, rivers, and other objects.

Egyptian art did not conform to the principles of anatomy. There was no attempt to give rounding of the limbs and body. When this was required they called in a sculptor to make a relief and then painted it. They had no conception of securing relief by gradation of colors. In fact, only a few colors were used by them. Their work was a mere suggestion of the hands, ears, beard, and the human anatomy. Egyptian art was in its infancy and the dwarfed child never left its cradle. It was confined to its crib by conventionalism.

GRECIAN ART

To the Greeks belongs the honor of developing the art of painting. Greece is rightly called the "Mother of Art." It used to be said that the Greeks were supreme in sculpture, but their painting was very inferior. This impression was due to the fact that the Grecian paintings have not survived. No efforts were made by the Greeks to preserve them. The older Egyptian paintings have survived because of the dry climate and the fact that their paintings were sealed up. From Woltmann and Woermann's "History of Painting" we learn that painting was carried to a high rank of excellence by the Greeks, and according to modern standards some of their pictures would be recognized as great paintings.

ART OF ANCIENT ROME

The paintings on the walls of Pompeii are generally regarded as works of merit. The paintings of ancient Rome did not equal the Grecian models, and are regarded as an extension of the Grecian art upon a lower plane. With the decline of Greece came the decline of art, and painting did not approach the former dignity until the thirteenth century in the work of Cimabue.

Earlier Christian Paintings

From the first to the thirteenth century we have the period of the earlier Christian paintings. Two branches of the art were developed, one known as Catacomb paintings, the other as Byzantine art.

The paintings of the catacombs are of great interest. The catacombs were used by the Christians as a burial place for their dead during the first three centuries. Here and there along these subterranean galleries little rooms or chambers were made and used for family burial and for funeral services. The paintings are to be found on the walls of these rooms and occasionally on the walls of the passages.

The date of the majority of these paintings ranges from the third to the ninth century. Some of the ruder works are thought to have been wrought during the first and second centuries. When Constantine ascended the throne the persecution of Christians ceased, and conditions were more favorable for the elaborate decoration of the catacombs.

The subjects depicted are taken from the Bible. There are also a large number of pagan symbols with Christian meaning. The phœnix, peacock, ship, lighthouse, olive branch, palm branch, and many others occur. A symbol frequently presented is that of a fish. It is believed it found favor as a symbol because the letters of the Greek word for fish, IXTHUS, stand for Jesus, Christ, God, Son, Saviour.

The general style of the catacomb paintings is similar to that of Pompeii. Considerable dignity is expressed, and the colors and groupings are fairly good. The best paintings are ascribed to the middle period.

Byzantine art began, as its name implies, in the city of Byzantium, which later was named Constantinople after the Christian Emperor Constantine. With the accession of Constantine the fortune of the Church changed, and the triumph of the Church was visibly reflected in art. In the early Byzantine art the death, burial, and resurrection of Christ were never depicted. It was always the exalted Christ in heaven.

Byzantine art never attained a high degree of perfection. Its style was monotonous, the draperies stiff as though glued to the figure, the members of the body were not true to anatomy, and the human form was made disproportionately long compared with the width. From the fifth to the eighth century it made no progress. During the ninth and tenth centuries it materially deteriorated. With the opening of the eleventh century art revived, and from the thirteenth to the sixteenth century it attained its highest development.

In discussing the influence of Christianity upon art, and the lack of excellence apparent in Byzantine art, Mr. Percy Dearmer, in his treatise on "Christianity and Art," writes:

> Until Europe began to settle down in the eleventh century, art was kept alive and developed all over Europe by the Christian nations of the East, and was fostered and encouraged by the monks of the West. The "harsh, emaciated," and "Lethean" look of some of the earlier medieval art which has so often been laid to the charge of Christianity, is simply due to the fact that the full-blooded young races of the West had not yet acquired the necessary technique. . . . Before their conversion Goths and Celts alike had an art which was purely decorative, intricate combinations of lines, which had little message for the soul; it was Christianity that established a higher art among the barbarians, because it gave them a religion to which the presentation of the human was essential.
>
> The specifically Christian art of painting with cubes of colored glass

upon large wall surfaces, is another undisputed glory of the Byzantine genius. Glass mosaic springs at once into perfection with the earliest examples we possess: those of Constantine, Theodoric, Justinian, at Rome and Ravenna, are among the greatest of art that man has produced; and in them also the ideas of Asia are blended with those of Europe. Mosaic flourished for a thousand years, and if it changed but little, this was because there was little room for change: nothing could inprove, for instance, the color and design of the pictures in S. Vitale or S. Apollinare Nuovo, and what is left at S. Sofia shows that the work there was not inferior. . . . It is probable that the sixth-century mosaics of Ravenna, the twelfth- and fourteenth-century mosaics of Sicily and Constantinople, the eleventh-century frescoes at S. Clemente, the mosaics and frescoes of Cavallini, and the Rucellai Madonna (now restored to Cimbue), are as beautiful as even the finest of later work.

Christianity the Inspiration of Art

During the first sixteen centuries the Christian religion was a chief factor in the promotion of the fine arts. St. Gregory commended the work of the artists, and other Church leaders recognized art as the handmaiden of religion. Basil the Great, Bishop of Cæsarea, declared that painters accomplished as much by their pictures as orators by their eloquence. In Charlemagne, in the ninth century, the fine arts found a munificent patron. The painting, the "Last Judgment," executed by the monk Methodius, during the same century, was the means of the conversion of Bogoris, the king of Bulgaria. In 1070 Pope Gregory the Great proclaimed: "Wherefore let pictures be employed in the churches, that those who do not understand letters may at least be able to read on the walls what they do not read in books." The Synod of Arras in 1205 decreed: "What the illiterate cannot behold in the Scriptures, that they should contemplate in the features of pictorial art."

The various schools of art which developed from the thirteenth to the sixteenth century laid great stress on religious life, personal piety, and acts of devotion and charity. Many of these fraternities held regular meetings for the purpose of rendering praise and thanksgiving unto God.

The artists were men of profound religious convictions and devotion. Cimabue, Giotto, Fra Angelico, Lippo Dalmasio, Leonardo da Vinci, Botticelli, Fra Bartolommeo, Michelangelo, Titian, Raphael, and others were all devout Christian painters, and many of them were no less remarkable as Christians than as painters. Their genius was inspired by the teachings of Christianity; the subjects of their masterpieces were themes taken from the Bible; and their talents were consecrated to the service of religion.

Cimabue (about 1240 to 1302) is the pioneer of modern Christian art. He is called the "Father of Christian Painting." One of the best and most famous of his paintings was that of the Madonna. When completed it was installed in the Chapel of De Rucellai Novella, Florence. It was borne in triumph to the Chapel by a great procession made up of all classes who gave vent to popular rejoicing.

Giotto (1276-1377) was the illustrious pupil of Cimabue, and a devout Christian. Vasari says of him: "He was no less remarkable as a Christian than as a painter." The inner, spiritual energy and life expressed in his works were the natural result of his pure religious life.

Fra Angelico (1387-1455) is known as the best painter of angels. His angel faces suggest the sweetness and holiness of God. This devout monk always painted religious subjects. His own life of love and devotion found expression in the faces and forms which he painted.

Lippo Dalmasio, of the fourteenth century, was a member of the Bologne School of artists, a fraternity pervaded by a deep religious spirit. He was accustomed to get himself in the right religious frame of mind for his work by fasting, prayer, and by partaking of the sacrament. Guido said of him: "It is impossible for any modern artist—no matter with what talent or study—to unite so much holiness, modesty, and piety in one figure."

Leonardo da Vinci (1442-1519) was a man of dignified appearance and remarkable versatility. He was master of the expression of the inner emotions. Perhaps no other artist excels him in this particular.

His "Mona Lisa" is said to be one of the most highly finished pictures in the world. The subject, Lady Elizabeth, was a friend of Da Vinci's wife, and the artist worked on the painting at intervals for four years.

Most important of all his works is "The Last Supper," a fresco on the wall of the monastery dining room of Santa Marie, Grazie, Milan. It is said that the face of Christ in this great painting is the most sorrowful and the most satisfactory in all art.

Botticelli, Michelangelo, and Fra Bartolommeo were among the artists brought under the influence of Savonarola, the renowned preacher and reformer of Florence.

Botticelli is acknowledged the best painter of roses, and Fra Filippo the best painter of lilies. Lilies in art and sometimes roses are the symbols of purity.

Michelangelo (1475-1564) stood at the head of the scholars of his day. He is known as the great sculptor-painter. From the fact that he used but few colors, some have discounted his work as a painter; others declare that it is the greatest kind of painting, and that he is the greatest of the painters. No painter or sculptor ever excelled him in the delineation of the strength, dignity, and majesty of the human form. The general verdict of critics is that Michelangelo is the greatest of

Christian sculptors, and in some respects the greatest of Christian painters.

The artist Correggio (1494-1534) was named after the town in which he was born, and associated with the School of Parma. Some of his best works are frescoes in the nunnery of St. Paul of Parma, and the great dome of the cathedral at Parma. He is recognized as the greatest painter of children, chubby, innocent, happy, and rejoicing in their existence.

Titian (1477-1576) belonged to the School of Venice. His fame became so great that he could not find time to finish his later works so highly. Titian is acknowledged the "Prince of all Colorists." With the wealth of color there is nothing gaudy. In his paintings the light of the sun is never direct, but always diffused through the atmosphere. He is preëminent in painting flesh color, which appears to come from within; a master of form; and excelled by none in gracefulness. His works include a large number of religious subjects.

The celebrated paintings of numerous Bible subjects in the Vatican placed Raphael (1483-1520) in the front rank of artists. Among his most famous works are the Madonnas, and the greatest of these is the "Sistine Madonna," which is in the Dresden Gallery. By almost unanimous verdict Raphael is placed at the summit as having absorbed and reproduced all the excellencies of art.

The Golden Age of Christian Art

From the thirteenth to the sixteenth century is the Golden Age of Christian art. During this period Christianity exerted its wonderful influence not only upon the subjects of painting, sculpture, and architecture, but also upon the character of the painters, sculptors, and architects. Never before nor since have such masterly creations on canvas, marble, and stone been called forth by brush of painter, chisel of sculptor, and tool of architect.

Universal homage has been paid to the productions of these painters. By common consent these masterpieces are among the greatest in all art: Leonardo da Vinci's "Last Supper"; Guido Reni's "Aurora" and "Beatrice Cenci"; Titian's "Assumption of the Virgin" and "Annunciation"; Murillo's "Immaculate Conception"; Rubens' "Descent from the Cross"; Correggio's "Holy Night"; Domenichino's "Last Communion of St. Jerome"; Michelangelo's "Last Judgment"; Raphael's "Sistine Madonna" and "Transfiguration." From the wealth of Christian paintings of this period all lovers of art will be able to add indefinitely to this list.

In answer to the question, Why was the Golden Age of art from the thirteenth to the sixteenth century? we would reply: The dark ages of struggle had passed. Christianity had triumphed over the effete civilization of pagan Rome, brought into subjection and inspired with her religious faith the barbaric hordes of invaders, and had welded and cemented these opposing factions into the Christian civilization of Europe. The age of doubt, intellectual turmoil, and political struggle had not yet come, and men were more concerned with religious ideas than with material prosperity and luxuries. The storm of night had passed, and from the historic firmament the brilliant galaxy of painters, sculptors, and architects shone with transcendent glory to bless and brighten the world.

Our more recent painters are not lacking in genius, and frequently their masterful creations embody the excellencies of art. In the front rank of modern religious painters we may place with confidence the long line of artists who have consecrated their talents to the task of reproducing Bible characters and Bible scenes—Albrecht Dürer, Rembrandt, Charles Eastlake, Ary Scheffer, Dumont, Hofmann, Tissot, and Holman Hunt. To all students of art will readily occur the names of other artists who are worthy to be inscribed upon the roll of fame.

Viscount Da Chateaubriand specifies three things in art as definite contributions of the Christian religion. He writes: "Now it is an easy task to prove three things: First, that the Christian religion, being of a spiritual and mystic nature, furnished the painter with the beautiful ideal more perfect and more divine than that which arises from a material worship; secondly, that, correcting the deformity of the passions, or powerfully counteracting them, it gives a more sublime expression to the human countenance, and more nearly displays the soul in the muscles and conformation of the body; thirdly, and lastly, that it has furnished the arts with subjects more beautiful, more rich, more dramatic, more pathetic, than those of mythology."

"In its statuary and painting," says Mr. Dearmer, "there is a depth of humanity which the pagan art of Europe had not known; and smiling figures are so rarely found elsewhere that the smile may be included among the characteristics of Christian art, as well as the ability to portray every phase of noble thought and emotion. From this intimate study of the soul of man came all the development of portrait painting. And was there not also a discovery of the soul of Nature, such as the modern poets have expressed, which built up the later art of landscape? Only in the entirely separate art of China is there any parallel to these characteristics; and China also, as we have said, had a religious principle in art."

It would seem evident that Christian art attained a higher degree of excellence than Roman or Grecian art.

The Greeks gave careful study to the requirements of the eye, but there is no evidence that they worked out the laws of perspective with mathematical accuracy. It is believed that the Greeks did not paint moods of atmosphere as expressed in storm, calm, dawn, evening, autumn, and winter, and there is no effort to link the moods of nature with the moods of man. In Christian art these defects are corrected. The laws of perspective, both linear and aërial, are skillfully expressed, and the moods of nature and the moods of man are portrayed with excellence.

Christianity is the painter of the emotions. There is no such play of emotion in the pre-Christian art, revealing love, faith, hope, awe, devotion, sorrow, and all the tragic emotions of the soul. Christianity challenges the dramatic instincts, calls forth love for the pure and beautiful, fills the soul with awe and devotion, and furnishes the greatest possible subjects within human experience both for the life that now is and the life that is to come.

Not the least among Christianity's gifts which enrich the world of art are the Madonnas: the grace of form enfolded in soft floating or clinging raiment, and enthroned with radiant clouds; the lovely face like that of a holy angel, sweet, pure, and beautiful; the expressive eyes so tender and thoughtful in the consciousness of tragedy and triumph, sorrow and love; the true womanhood purged and purified from human dross by suffering, devotion, and sacrifice; the inner sanctity and beauty of the soul, shining forth in manifest splendor through the refined and glorified draperies of the flesh; the crowning work of consecrated genius; the perfect union of the material with the spiritual; the earthly image of the heavenly glory.

Christianity's Contributions to Sculpture

For the first three hundred years Christians were subjected to constant outbreaks of persecution, and the conditions were not conducive to the development of art. Their natural aversion for polytheism and their strenuous opposition to the worship of the images of pagan deities and the statues and busts of the emperors also tended to check sculptural impulses. The sculpture produced by Christians during this period was confined almost entirely to the carving of sarcophagi.

In the fourth century, polytheism being decadent and Christianity ascendant, some progress was made in Christian sculpture through the inspiration of artistic influence brought from the Eastern Empire.

"Christian sculpture," says Dearmer, "had existed in the West before Constantine, in spite of the danger of idolatry; few sarcophagi of the third century survive, and of the eight statues of the Good Shepherd which have been found, the one at the Lateran (attributed to the third century) is of singular grace and form. Most of the Christian sculpture is upon sarcophagi (which have a high survival value) and, because the carving of sarcophagi was a flourishing trade at the time, there was at first no distinction between pagan and Christian examples, except in the subject matter.

"By the twelfth century French masons were already producing that cathedral statuary which is as fine as the best of Greece, as fine as that of Italy in the fifteenth century. It is probably futile to compare together the great exemplars of any art; but now that we are getting over our obsessions about classical perfection of the Renaissance, and are beginning to use our eyes, it is being increasingly recognized that only the finest Greek sculpture, and no Greco-Roman sculpture at all, can be put in the same rank as that of Chartres or Reims, of Giovanni Pisano, or Donatello, or Michelangelo. And if we want to discover one effect of Christianity upon art we can see it in this sculpture. The range is much wider, much freer, and more varied than that of Greece; the types are not less universal, as is sometimes said, but less abstract, and more human; and the faces, instead of being conventional frames of physical beauty, are the expressions of every phase of character, thought, and emotion, wrought out by the great Florentines of the fifteenth century with incredible subtleness and profundity. They are helped, of course, by Greco-Roman examples; but all through the Christian era all the arts had been building upon Greece and upon Rome. Christianity did not invent art; it only improved art."

With the building of the great cathedrals, sculptural adornment was greatly favored. The arrangement of these massive temples with their spacious walls, columns, and windows lent itself admirably to the sculpture of individual figures and groups representing Biblical characters and Biblical scenes.

Mr. Ruskin selects as the noblest ideal of Christ known to him a sculptured figure of the thirteenth century. It is on the west front of the cathedral at Amiens, France. It is known far and wide as the Le Beau Dieu d' Amiens, and considered superior to the Beau Dieu d' Rheims. Into this figure the artist has put a world of true and noble thought. Christ is represented as standing at the central point of history and of revelation. It is Christ as the prophesied Messiah of all the past, the King and Redeemer of all the future. The sculptor understood and desired to express the significance of the Scripture (John 20: 31): "These things are written that ye might believe that Jesus is the Christ; and that believing ye might have life."

That the Christian sculptors have been among the greatest masters of the art of animating the marble is evidenced by Michelangelo's statue of "Moses" at Rome, and his statue "David" in Florence; "Adam and Eve" by Baccio, at Florence; "St. Mark" by Donatello; the "Vow of Louis XIII" by Coustou, in Paris, and "St. Deny" by the same sculptor; the "Mother of Pity" and the "Eight Apostles" by Bouchardon; the tomb of Cardinal Richelieu, the work of the combined genius of Lebrun and Girardon; and the wealth of sculptural art which has enriched the world.

Christianity's Contributions to Architecture

The influence of Christianity upon architecture during the early centuries is seen in the churches and monasteries both in Europe and Asia. The Romanesque architecture is said to have been greatly influenced by the Christian peoples of the East. In Mesopotamia and Syria are the ruins of hundreds of remarkable churches, belonging to the fourth and fifth centuries, which were laid waste by the Mohammedan invasions. Also in Armenia, churches belonging to a later period and of equally good architectural excellence are laid in ruins.

At the beginning of the eleventh century the nations began to throw off the benumbing torpor caused by the universal belief that the world was to be destroyed at the end of the tenth century. With this intellectual and religious awakening, first attention was given to the renovation of churches, which were regarded by the people as holy places of worship which had helped to avert the wrath of heaven. In Germany, France, Italy, and other parts of Europe this work was carried forward with reverent enthusiasm. Church edifices, which for a long time had been neglected, were now embellished with costly materials, and architectural skill was developed to a marked degree. Bishops and monks devoted time to the study of architectural science, and artists of Italy, Germany, and France gave freely of their genius and inventive ability. Churches became the centers of architectural expansion. In France, alone, early in the eleventh century, there were over 1,100 monasteries, and within a few years, in that same country, 326 additional monasteries were built. The renovation of the old churches and monasteries and the building of new edifices expressed the new religious impulses, and marked the advance in unity of purpose and spiritual fervor among the nations.

Enthusiasm for art was also reflected in the rebuilding of the fortresses and castles of the nobles. These had been simply rude structures of stone, hastily built without regard to symmetry and beauty. These crude strongholds now gave place to noble castles, built on lofty heights, with walls, parapets, and towers adding their picturesque beauty to the landscape, displaying architectural genius and evidence of the spirit of progress.

During the Middle Ages guilds or associations were organized by the commercial and industrial classes for the protection of their interests and advancement of their crafts. These guilds reached their highest efficiency in the fourteenth and fifteenth centuries. Their charters and laws were based on religious principles, and emphasized the obligations and benefits of the Christian religion, as well as the interests of their business or craft. These guilds became very numerous and influential.

The guilds of masons and builders, like those of other crafts, were made up of skilled workmen who were imbued with deep religious enthusiasm. With what painstaking fidelity they performed their tasks is evident in the detailed workmanship lavished on portions of the sacred structures in inaccessible places, destined to remain unknown and unseen by man for long centuries. Such service was rendered in the spirit of love for their art and the approval of God. For example, on the pinnacles of the roof of the celebrated Sainte Chapelle, in Paris, erected 1202, were discovered beautiful flowers delicately carved in stone which had remained unseen for over six hundred years.

As early as the thirteenth century these craftsmen carried the inspiration and science of Gothic architecture to all the leading countries of Europe. From the thirteenth to the fifteenth century new developments and new beauties were evolved in architecture. Everywhere throughout Europe were erected magnificent Gothic cathedrals and town halls which embodied the most advanced ideas in architectural science. These cathedrals are among the most cherished possessions of earth. Such creations were made possible only by the profound religious convictions which swayed the age, and inspired architects, builders, donors, and worshipers to produce these enduring monuments of their "religious aspirations in stone."

Massive cathedrals—wonderful creations of stone, wrought with exquisite design, symmetrical form, and beautiful ornamentation; with high arches, vast interior space composition, large windows of art glass, clustered columns, flying buttresses, expansive clerestories, pointed gables, carved pinnacles, spandreled domes, and exalted spires, all united in perfection of harmony from foundation to hemispheric roof; beautified with filigree of masonry and lacework of stone; majestic, harmonious embodiments of the unseen spiritual verities which are boundless and eternal; the enduring monuments of the Christian religion, and fit temples for the worship of God. With their pointed gables, high arches, lofty spires, and continual upward tendency they blend earth's beauty with heaven's glory, and reveal to the race the reality of the spiritual and grandeur of the eternal.

> "Watching with upturned eye the tall tower grow,
> And mount, at every step with living wiles
> Instinct, to rouse the heart and lead the will
> By a bright ladder to the world above." (Wordsworth.)

Chapter XIII

CHRISTIANITY'S CONTRIBUTIONS TO MUSIC

Man may well have derived his first impressions of harmony from nature. The earth, sea, and sky are vibrant with melody: the swaying reeds, rustling leaves, soughing branches, and all the foliage of forest and field form nature's æolian harp, which swept, by the airy fingers of the winds, emit strains of music, sometimes soft and sweet and ofttimes wild and weird; the hum of myriad insects, the swish of the swirling denizens of the deep, the tuneful lays of plumaged birds, the rhythmic movements of living gems of motion are swelling strains of nature's harmonious chorus; the wheeling planets and starry worlds, glittering in the blue fields of heaven, are

"Forever singing as they shine,
The hand that made us is divine."

The temple of space, the altars of earth, sea, and sky are redolent with nature's rising incense of worship and vocal with the anthem of praise.

The story of music is very fascinating. The men of the stone age had their music. Primitive flutes made of reindeer horn have been found in the caves occupied be men of the stone age. And prehistoric horns made of metal have been dug up from the relics of the bronze age.

War songs and dances of the savage tribes hark back to prehistoric times. As the tribes developed they celebrated their achievements with songs and war dances. The sounds made by the human voice, the striking of solid objects, and the beating of tom-toms were the spontaneous expression of their lively moods and emotions.

MUSIC OF THE CHINESE

The Chinese made some advance in music in ancient times. They formulated acoustical principles, but there is no reason to believe that they understood harmony and counterpoint. Their music consisted of simple tunes and melodies without harmonious accompaniments, and when many instruments were employed the result was a mingling of discordant sounds.

Isaac Taylor Headland, Ph.D., in "By-Products of Missions," comments upon the Chinese, their music and musical instruments:

> The Emperor Huang Ti appointed a committee about 2697 B.C. to select a series of bamboo tubes of various lengths, so the story goes, to represent the seven musical notes. . . . The result is preserved in the sheng—the half of a coconut with bamboo tubes or pipes of various lengths attached.
>
> The emperor appointed his committee, had them select their musical bamboo tubes, arrange their scale, and begin making their musical instruments, and so far as I know they have not made any marked changes in it from that time to the present, except that modern music of a theatrical or popular class began in the Tang dynasty. They have therefore two classes of music: the ritual and the popular. The former is used in the acts of worship in which the emperor takes part and holds a place of the highest importance in the government.
>
> The sheng is simple, crude, and ingenious. The introduction of the sheng into Europe, according to various writers, led to the invention of the accordion and the harmonium. And it is also said that Kratzenstein, an organ builder of St. Petersburg, having become the possessor of a sheng, conceived the idea of applying the principle to organ stops. The banjo, the violin, the guitar, the harp, the flute, and the clarionet are the most commonly used in the north of China. The sheng is common in and about Shanghai and the south. But all of them are very crude. It is enough to say that their music is not scientifically constructed, and no more are their musical instruments, and hence cannot please an ear that is offended by lack of exactness.

MUSIC OF THE EGYPTIANS

The ancient Egyptians had their simple musical instruments. This is known by the various instruments carved in their rude sculpture. There is reason to believe that simple tunes were employed in their hymns of worship, war songs, and love lyrics. The influence of the Egyptians upon the music of the Hebrews may be judged from the fact that the Bible records the war songs of triumph sung by the Hebrews upon their victory over the Egyptians at the Red Sea.

Music of the Greeks

The Greeks carried forward the culture of the Egyptians, but they did not master the art of music. Music was used by them as a setting for their poetry. With simple minstrelsy the bards recited their lyric poems of love and tender emotions, and epic poems narrating the love and conquests of gods and men. The instruments played the same notes as sung by the voice, or else nothing more than a bass drone. The Greeks did not discover the exquisite effect of the combination of tones in harmony. For instruments to play separate parts in harmony with the melody, to them was an art and delight unknown.

Music of the Romans

The Romans conquered the Greeks, but they could not assimilate the culture of that people, and in all the fine arts the Romans never attained the excellence achieved by the Greeks. The Romans added the trumpet and the tube to their musical instruments, and the Roman legions were fired with the martial notes of the trumpets as modern armies respond to the call of bugles. During the Roman period the science of music was not advanced.

Music of the Hebrews

Contemporaneous with the Egyptians, Greeks, and Romans were the Hebrew people. In their religious worship music finally attained an exalted place. Many musical instruments were employed in the temple worship, and antiphonal melodies were arranged for both voices and instruments. The music consisted of simple chants or melodies. The instruments played the same notes as were sung: for the Hebrews, like the Chinese, Egyptians, Greeks, and Romans, had not advanced sufficiently in the art to discover the science of harmony.

The Christian Era and Music

Among the early Christians, simple tunes were employed in the religious services after the manner of the Hebrews. In the sixth century, Gregory the Great promoted the interests of music, religious hymns were used, and the Gregorian Chant still lives. The Gregorian Chant consists of simple dignified melody without harmonization of parts. This plain chant is often sung in unison by the choir and people.

Under Charlemagne, in the eighth century, it is said, the first organ was used. In the perfection of the organ we have the supreme instrument for religious worship. It stands unique and unapproached in its composing, inspiring, solemnizing effect upon the human soul.

Guido, a Benedictine monk of Italy, who lived in the eleventh century, is said to have introduced the gamut and to have been the first to employ the syllables ut, re, mi, etc., for the description of musical notes. He is also credited with being familiar with counterpoint.

Not until the fourteenth or fifteenth century was counterpoint developed, and music enriched by the arrangement of several parts in harmony with a given melody. It was not the privilege of people of earlier times to enjoy the exquisite harmony of the human voice singing a beautiful melody and various instruments playing independent parts and all in perfect accord.

In a symposium on "The Necessity of Art" the contributed article by A. S. Duncan Jones states:

> The whole question of absolute music and its place in the domain of beauty is of extreme importance to anyone who is investigating the common roots of art and religion. For there can be no question that historically not only has all religious ceremony employed rhythmical sound, but the development of music has also been a product of Christianity.
>
> The new impulse which Christianity gave to music did not soon exhaust itself. The "Dark Ages" witnessed a steady growth and development which endowed the Church with perhaps the largest body of pure melody that has ever existed. And more—busy minds devoted themselves to the study of the principles that underlay it and to the evolution of the science.
>
> And yet it is true to say of the whole development, as does Wagner, that "the only music, which now, at least, we can place on the same footing as the other arts, is an exclusive product of Christianity." Christianity, not Islam, or Buddhism, or Hinduism, has, as a matter of fact, supplied the atmosphere in which music has come to its maturity, if indeed it has yet done so, and is not rather a very young art still. We can say this, while fully recognizing what Mr. Fox Ostrangeways says about the wealth of Indian melody.

Masses and Oratorios

By the sixteenth century operas and oratorios were delighting lovers of the art. By the eighteenth century the principles of harmony were commonly understood, instruments were multiplied in great numbers, the system of notation universally accepted, the printing press supplied the increased demand, and music became the most popular and beloved of all the fine arts.

Musical genius under the patronage of the Roman Catholic Church has been attracted to the musical compositions for the glorification of the Masses. In this connection, Cardinal Gibbons writes: "Mozart and Haydn, Beethoven and Palestrina were Christian men, and were patronized by the popes and bishops, and are they not acknowledged leaders in the rich and harmonious strains of music? Their masses are as unrivaled in musical composition as our cathedrals are in architecture."

Luther was a great lover of music, and under the patronage of the Lutheran Church sublime oratorios were produced which are among the greatest masterpieces of musical achievement. The oratorios of Bach and others are all inspired by Bible subjects and are the expression of profound religious faith and devotion. The "Creation," "Messiah," "Elijah," "St. Paul," "Stabat Mater," "Esther," "Saul," "Eli," "Mount of Olives," "Ascension," and the "Last Judgment" stand unexcelled among musical compositions, and these are among the distinctive contributions of Christianity to the oldest of the fine arts.

Says Dr. Isaac Taylor Headland: "Was it not a demand on the part of the Church for proper music that developed the first conservatories? Were not the first musical compositions sacred rather than secular? Were not the first composers Churchmen? . . . I do not say that music remained under the supervision of the Church any more than did art, but it was the demand of the Church for proper music for her worship that has called forth the musical talent of the world."

Psalms and Hymns

The psalms and spiritual hymns have thrilled and inspired the members of the Church in all ages. The old Covenanters of Scotland were wedded to the inspirational songs of the sweet singers of Israel, for they touch at every point the range of human experience, from the darkest abysses of human sorrow and discord to the sublimest heights of spiritual life, joy, and aspiration.

The hymns of the Church have sustained and stirred the saints of God under all conceivable conditions of life. "Rock of Ages" with its gracious melody soothes the turbulent heart and satisfies the soul who seeks after God. "Jesus, Lover of My Soul" brings the comfort and consolations that are to be found alone in religious faith and trust. "Lead, kindly Light, amid the encircling gloom" has lightened the path, invigorated the faltering steps, and fortified the faith of unnumbered Christian pilgrims. "Nearer, My God, to Thee" and the Coronation Hymn have been sung around the world and enshrined in the hearts of worshiping millions. From A to Z, these countless spiritual songs have ever been a trumpet call to the soldiers of Christ.

These are the heaven-born melodies which vibrate with ten thousand sacred memories; the faithful attendants upon our every mood which transform our sackcloth and ashes into garments of glory, beauty, and praise; the true high priests of God who roll back the curtains of the temple of symphony and reveal the Shekinah glory where heaven and earth meet, and God and sinner find perfect harmony in the Christ-crowned mercy seat. Throughout the Christian centuries the waves of sweet melody sweep in ever-increasing grandeur and cadence in the worship of Him that liveth unto the ages of ages.

"To Him whose temple is all space,
Whose altar earth, sea, skies,
One anthem let all beings raise,
And nature's incense rise."

CHAPTER XIV

CHRISTIANITY'S CONTRIBUTIONS TO EDUCATION

CHRISTIANITY promotes the symmetrical development of man physically, socially, morally, and intellectually; it dignifies the body as the temple of God, and requires that it be kept clean and exercised in virtuous deeds; cultivates the candid, loving, trustful disposition in relation to both God and man; quickens and stimulates the moral faculties in the discharge of their functions; inspires the mind with spiritual verities and encourages the search for truth in other realms besides those religious.

During the first three centuries, the children of Christian families were educated by their parents or in private schools. As Christians increased in numbers and influence there was a gradual development of a system of parish schools. These parochial schools first established in Italy soon extended throughout Europe, and some of them developed into important centers of religious culture.

The social and political disruption incident to the waning power of the government and the frequent invasions of the uncivilized tribes impeded the progress of education. But by the end of the sixth century the old school system of the Roman Empire had been swept away, and pagan schools supplanted by Christian centers of learning.

The groundwork of the instruction was "the seven liberal arts," which included literature, logic, rhetoric, arithmetic, geometry, astronomy, and music. In some of the schools as early as the third century these studies were pursued; in others, some of these subjects were omitted.

The historian Lecky, writing of the educational service of Christianity in the fourth century, says: "The attempt of Julian to prevent the Christians from teaching the classics, and the extreme resentment which that attempt elicited, show how highly the Christian leaders of the period valued this form of education; and it was naturally the more cherished on account of the contest."

Toward the end of the sixth century the great school of Seville, in Spain, was organized by Archbishop St. Leander. At this school were taught the seven liberal arts, and to these were added Hebrew, medicine, law, philosophy, and theology. Another celebrated school in Spain was that of Toledo.

Ireland became the luminous center of Christian education during the sixth, seventh, and eighth centuries. The fame of the schools and teachers spread throughout the continent, and thousands of students flocked to Ireland in quest of knowledge. The Irish had embraced Christianity with an open heart, and now their missionaries carried Christian culture to the nations in Europe. Under their influence barbarous tribes were civilized, and monasteries established as centers of Christian education.

At the close of the seventh century English missionaries, following the example of the Irish missionaries, penetrated the countries of Europe around the Rhine, Danube, Weser, and the Elbe. Wherever they went they preached the gospel, erected monasteries, taught the people the science of agriculture, and spread the ideals of Christian civilization. In England, in the latter half of the seventh century and the beginning of the eighth, lived the Venerable Bede, spoken of by Edmund Burke as "the father of English learning." He was a recognized leader in the Anglo-Saxon schools.

In the eighth century the Christian emperor Charlemagne brought into subjection and unity the various German tribes, and advanced the work of education. The school system was improved, the course of instruction raised to a higher standard, and the number of schools greatly increased. Charlemagne issued the decree: "Let one open schools to teach children to read; let, in every monastery, in every bishopric, some one teach psalms, writing, arithmetic, grammar, and employ correct copies of holy books; for often men, seeking to pray to God, pray badly on account of the unfaithfulness of copyists."

In the tenth century, Otho, the German emperor, greatly promoted education among his people. By the aid of his brother St. Bruno and the coöperation of the clergy, a new impetus was given to the study of literature, the arts, philosophy, and science. The liberal arts were taught in the schools established under the supervision of St. Bruno, and students were attracted to them from all parts of the empire.

The educational plans inaugurated by Otho the Great were carried on by Otho II and Otho III. During the reign of the Othos the monasteries were energetic centers of religious life and learning, and through these institutions secular and religious education made steady progress.

The influence of Christianity for popular education may be judged by the generous provisions in the legislation of numerous ecclesiastical councils which decreed that education should be free to all classes, and exhorted the clergy to maintain free schools in cities, towns, and villages.

COLLEGES AND UNIVERSITIES ESTABLISHED BY CHRISTIAN PATRONAGE

In point of time and influence the school of Alexandria ranked among the first of the Christian institutions, and its prestige continued for several centuries. Other centers of culture of the early period were the schools of Tours, Rheims, Fulda, Treves, Hersfeld, St. Gall, and Reichenau. To some of these the students gathered by the thousands.

As a partial list of the universities and colleges the following may be enumerated, showing the magnitude of the contributions of Christianity to education. The first medieval university, in point of time, is that of Bologna, Italy. This great school made a specialty of law. It claims existence from the year 425. It certainly dates as far back as the eleventh century as a school of law, and by the thirteenth century it had over ten thousand students. The University of Pavia, Italy, dates from an early period, and is said to have been founded by Charlemagne. The fame of Padua, Italy, is from the University of Padua, founded in 1221. The University of Naples, Italy, founded in 1224, is still a school of importance with over five thousand students. The University of Perugia, Italy, was organized in 1307.

The University of Vienna, Austria, was founded in 1365. Its renown as a medical school is world-wide. In 1911 its enrollment showed a faculty of 539 and a student body of 9,736. The University of Prague was instituted by Pope Clement II, and in this school ten thousand students were enrolled at the beginning of the fifteenth century.

Established in 1462, the University of Basel, Switzerland, became a center of spiritual life during the Reformation. The noted scholar Erasmus was enrolled among its professors.

The University of Louvain, Belgium, dates from 1426. From 1378 dates the University of Erfurt, Germany, in which the young monk Martin Luther studied the classics and philosophy. The celebrated Heidelberg University, Germany, was established in 1386, under the Bishopric of Worms, and became the center for German Calvinism after the Reformation. In Würzburg, Germany, a university was founded in 1403, and the present University of Würzburg was organized by Bishop Julius in 1582. The University of Rostock, Germany, was erected in 1419, and rebuilt in 1867. The famous Leipsic University, founded in 1408, had an enrollment in 1911 of 224 instructors and 4,592 students.

Among the schools in France during this period may be recorded Laon, Boncourt, La Marche, and Grossius. The University of Paris was established by the clergy and it became one of the best and most popular schools of Christendom. Tens of thousands of students were drawn to Paris by its educational advantages.

One of the most famous schools of all Europe from the thirteenth to the seventeenth century was the University of Alamanca, Spain. The University of Valladolid, Spain, dates from 1346, and from the sixteenth to the eighteenth century it attained great popularity. The University of Alcaia, founded in 1510, by Cardinal Ximenes, was attended by thousands of students.

The University of Cambridge, England, with its numerous colleges was organized under the auspices of the Church. Legendary accounts of its origin date back to the seventh century. Certainly it was an established institution by the twelfth century.

The Oxford University, of England, is said to have been established by King Alfred for the education of the clergy. He is said to have left endowments and revenues to be placed at the disposal of students for the Christian ministry who were without adequate means. By the thirteenth century, popes and kings were numbered among its patrons and thousands of students assembled within its precincts.

In the establishment of all the early colleges and universities in the United States, the generous, guiding hand of religious organizations is clearly seen.

Harvard University, Cambridge, Mass., was organized as a college in 1638. It was founded for the express purpose of educating young men for the Puritan ministry. John Harvard was a preacher, and the school, as its corporate seal testifies, was dedicated "to Christ and the Church." It is probably the oldest, richest, and best-equipped institution of learning in the United States.

Yale University, New Haven, Conn., began as a college in Saybrook, in 1701. In 1718 the college was removed to New Haven, and named after its benefactor Elihu Yale. In 1755 the theological department was added. Yale was founded "under trusteeship of the ten principal ministers of the colony of Connecticut." It is one of the leading universities of the United States.

The Columbia University, New York City, was founded as King's College in 1754. It was reincorporated as Columbia College in 1784. It is connected with the Theological Seminary of the Protestant Episcopal Church, and also the Union Theological Seminary.

Brown University of Providence, R. I., was established by the Baptists in 1746; Princeton is Presbyterian; the

Wesleyan, of Middleton, Conn., is Methodist; Amherst College, Mass., was organized by the Congregationalists in 1821, mainly for the purpose of educating students for the ministry.

THE MOHAMMEDAN SCHOOLS

Some writers have laid great stress upon the influence of the Mohammedan schools in the early centuries. It is evident that the Moors made considerable progress in Greek philosophy, medicine, mathematics, and astronomy. Numerous schools and libraries were established by them. In Spain they exerted a powerful influence. Cordova, Seville, Granada, and Toledo were distinguished for their writers and academies. The culture of the Mohammedans, doubtless, proved a great spur to the leaders of the Church, especially among the clergy of Spain. The influence of the Mohammedan libraries and schools naturally would be reflected in the ambition of Christian teachers to provide their students with every educational advantage afforded by the schools of the Saracens.

However, the molding power of modern European civilization was not Mohammedanism but Christianity. Throughout the Dark Ages and the Middle Ages, when Europe was disrupted by the clashing interests of numerous petty kingdoms (in France alone in the tenth century there were no less than fifty-five independent petty principalities), Christianity was the only conserving power. "Had not the Church existed," says M. Guizot, "the whole world would have been swayed by physical force. She alone exercised moral power. . . . It was the Church which powerfully assisted in forming the character and furthering the development of civilization."

The intellectual narrowness of the Dark Ages and the hatred and brutality of the Middle Ages are not to be charged to Christianity. They were the inevitable result of the chaotic conditions and hostile social forces—the heritage from pagan and barbarous civilizations—which Christianity had to resist and overcome. It was in accord with the spirit of the times and the mental limitations that movements toward intellectual freedom should meet with resistance, and advanced thinkers and scientists be regarded as dangerous dabblers in speculative, subversive theories. Notwithstanding, through all these centuries of confusion, intellectual limitations, and transitions, Christianity rendered invaluable service to the race as the handmaiden of education and the mother of schools, colleges, and universities. Its schools were the only centers of learning; its teachings the only source of social ideals; its institutions the only medium of social service. The clergy kept alight the torch of learning; and though at times it flickered and smoldered, it did not die out. To the clergy the world is indebted for copying and preserving the ancient classics and passing on this rich heritage to the race.

Mr. Mills, in his review of Michelet's "History of France," says: "That the clergy were the preservers of all letters and all culture, of the writings and even the traditions of literary antiquity, is too evident to have even been disputed. But for them there would have been a complete break in Western Europe between the ancient and the modern world."

Influence of Education on Non-Christian Peoples of Modern Times

Many islands in the Pacific Ocean have been completely transformed by Christian education. In India, China, Africa, Japan, Korea, and other countries there are tens of thousands of Christian students, and greater numbers in each land who, directly or indirectly, have benefited through the influence of Christian schools.

In India the Western learning, with its new methods and new subjects, was first taught by Christian missionaries; the modern educational system, established by the British government, was modeled after mission schools; the first industrial schools were organized by Christian teachers; the missionaries blazed the trail for coeducation and secured the recognition of the rights of girls to receive an education.

Christian education has been carried to the various tribes of Africa. Everywhere along the coast, and into the interior, Christian leaders have gone organizing churches and schools. Tens of thousands of the natives have been enrolled in the churches and educated in the schools, and native teachers are being trained to carry the comforts of religion and the advantages of Christian education to the millions who are in darkness.

After centuries of stagnation and sterility, China is being quickened with new life. That the Chinese are breaking away from their antiquated system of education is due to the influence of Christian educators, by whom Western education and scientific textbooks were introduced.

As with China so with Japan, the first schools for modern education were established by the missionaries, and the first modern schools maintained by the government were conducted by Christian educators. The first modern schools organized by native Japanese were opened as Christian schools by these converts to Christianity, and their pioneer work was made possible by the encouragement and contributions from Christians of other lands.

A more detailed statement of the impress of Christian education on these and other nations is given in the chapter on "The Impact of Christianity upon the Non-Christian Peoples of To-Day."

THE RESPONSIBILITY OF THE STATE TOWARD EDUCATION

Educational progress, during the nineteenth century, resulted in the general recognition of the responsibility of the State for the education of its children, and the provision of schools for popular education. During this period the State superseded the Church as the official agent of education.

In the more advanced countries, colleges and universities have become, in a large measure, State and national institutions. In every State in Western Europe and in America there has been established, more or less fully, a State system of schools for the education of boys and girls.

THE NEED FOR RELIGIOUS INSTRUCTION

Christianity has rendered valued service to education, not only by its fostering care through the centuries, but by its consistent and persistent emphasis on the importance of religious culture. Christian culture insists that the whole personality be developed in balanced proportion. Train the body and you may develop a boxer, a bully, a brute; educate the mind and you may produce a miscreant, misanthrope, a malefactor; train the body, mind, and spirit and you furnish a sane, symmetrical, and satisfactory man. Said Joseph Cook: "Only complete circles make wheels. The wheel of education has three sections—the physical, the mental, and the moral. Take away one, and you have a rocker, not a wheel."

Human life is a unit which functions in physical development by the exercise of the body; in mental growth, through the use of the mind and the acquisition of knowledge; in social improvement, by the culture of the emotions and æsthetic faculties through intercourse with our fellows; in moral advancement, by choosing the right, refusing the evil, and discharging all obligations to self and to others; in religious progress, by the harmonious adjustment to spiritual environments which bring the whole being into harmony with the laws of God.

We cannot dissect this unit into various sections and assign the body to the gymnasium for its development, the mind to the schoolroom for its training, the social nature to the society hall for its refinement, and the moral and religious faculties to the Church and Bible school for their culture. Whatever is brought to bear on any part of the life tends to mold the entire personality. The gymnasium, schoolroom, society hall, store, mill, office, home, and church exert an influence in shaping the whole life. Each of these helps to create a definite atmosphere which dominates the whole man and determines his trend toward the savage or the saint.

The atmosphere in which the young receive their education is of most vital importance. Not to create an atmosphere which is a positive constructive force for moral and religious culture means the existence of a negative force which will be expressed in indifference or opposition to these spiritual values, a declension in morality, and atrophy of religious faculties and impulses.

Experience of the French Government

The efforts of the French Government to exclude religious instruction from their system of education afford a striking object lesson. Louise Seymour Houghton Hunt, in "Telling Bible Stories," sums up the French experiment in education: "The republic had hardly been well established when—in about 1878—it was found essential to its preservation to pass a law secularizing the common schools, replacing clerical teachers, monks, and nuns by lay men and women. One result of this act was that remarkable development of 'congregational' free schools, which has formed one of the most difficult and dangerous problems of the government in this opening country. Another result made itself more immediately felt. The next census revealed an appalling increase in child crime, and especially in child suicide. A rising young publicist, a freethinker, was set by government to study the cause of this woeful condition. His report, afterwards published in a book entitled 'Crime and the School,' made a deep impression. It traced the evil to one cause—the profound soul discouragement of the child who knew not God. To such a child, at the age of ten, at the age even of seven, life became literally not worth living, and he laid it down in despair, or, failing courage for this supreme act of self-renunciation, he plunged into reckless self-indulgence and crime. This was the more impressive because, in laicizing the schools, the government had been clear-sighted as to the moral danger involved, and had called to its aid the most brilliant minds in France to prepare a series of textbooks in morals, in which all reference to religion should be omitted, for every school grade from the infant class up. The result had been, apparently, to the highest degree satisfactory. It would be difficult to find in any country a series of textbooks on ethics equal to these in literary character and pedagogic value. Yet ten years' use of these textbooks created so thoroughgoing a pessimism among the children that they found goodness not worth seeking and life not worth living. The result of this inquiry led the French Government to admit that, however little the grown man may find a need for a Supreme Being, yet, during the educational period of the child, the ultimate sanction for morals must be found in God; and notwithstanding the clamors of the atheistic group, the name of God is no longer excluded from school textbooks of morals. French pedagogics have thus discovered the truth underlying Napoleon's cynical remark, that if there had been no God it would be necessary to invent one."

Popular Education and Religion in Japan

Japan is considered one of the best-educated nations in the world. Japan is now asking what can be done to buttress the morals of the nation. Marquis Ito at one time said that a nation did not need religion, and advised the elimination of all religious instruction in the education of the youth of Japan. Since that time the Marquis has changed his attitude, and declared that his people, having adopted the civilization of the West, must now seek for its foundations.

John R. Mott, who knows and understands the Japanese better than most men of to-day, in a public address, spoke of the breaking down of character which has followed the undermining of the ancient religious sanctions of that people, and cited the fact of the recent congress of religions summoned by the department of the interior to deal with the situation, which discussed the question, "What can religion do to buttress the morals of the nation?"

The Need of Religious Instruction in Our Public Schools

An article from the pen of William G. Shepherd, published in *Good Housekeeping* of February, 1924, reveals the lack of religious instruction among American children—and its results—as measured by a scientific investigation. A series of tests, covering a period of three years, conducted by scientists in pedagogy, at a cost of over $100,000, show "that under American life, deep in its very childhood, there is unmorality in thought and downright approval of dishonesty." Dr. Walter S. Athearn, a well-known educator, had charge of this survey, which was made in Indiana, because considered a typical American State and a fair cross-section of American life.

The startling discovery was made that our American children, under temptation, will act dishonorably or dishonestly. "To put it plainly, science shows that over one-half of them will cheat and lie and steal."

Says Mr. Shepherd:

> The highest score was 82.3 per cent. It was made by a group of Boy Scouts which had been organized two years. These high-idealed little fellows came within 17.7 per cent of being 100 per cent trustworthy and honest. Some new fellows came in to the troop during the later months that the tests were under way; none of the boys in the troop knew the purpose of the various experiments.
>
> Far down in the list, number nine, came the group that interests you and me—that interests every father and mother in the land—a group of boys in a typical American school. . . . The score of this public school group was only 56.8 per cent.
>
> After the tests which I have described had been made and scores carefully registered, the various groups of children were given special instruction. One set was given ethical instruction by highly trained teachers who knew the psychology of youth and were skilled in pedagogy. There was no religion in this ethical instruction; it only showed children what they ought to do. Other sets were given religious instruction, with prayer, Bible-reading, singing, and devotion. The children who had been given ethical instruction improved over sixty per cent. . . . But there was a triumph in the test of the boys and girls who received religious instruction, under trained teachers. They improved eighty-five per cent in the honesty test. Their souls as well as their brains had been put to work in their solving of life's problems.

Dr. Athearn states: "We have made the discovery that unless children are taught religion they will not be religious. We have also made the discovery that children can be scientifically taught religion in such a way that the course of their entire lives is changed. . . . Under scientific pedagogy children can be taught goodness so that they will really be good. Spiritual inspiration can be put into their minds so that it will remain there and will become the motives of their lives. Our tests prove this beyond any scientific doubt."

THE USE OF THE BIBLE IN OUR PUBLIC SCHOOLS

Professor Huxley, in his essay on "The School Boards: What Can They Do, and What May They Do?" has summed up the argument for the use of the Bible in popular education. The fact that Mr. Huxley cannot be charged with a bias toward Christianity does not detract from his eloquence and cogency: "I have always been strongly in favor of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to keep up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and color, and even the noble Stoic, Marcus Aurelius Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do if left to himself, all that is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historic fact that, for three centuries, this Book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, from John O'Groat's House to Lands End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and a great past, stretching back to the farthest limits of the oldest nations of the world. By the study of what other book could children be made so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its efforts to do good and hate evil, even as they are earning their payment for their work? On the whole, then, I am in favor of reading the Bible with such grammatical, geographical, and historical explanations by a lay teacher as may be needful, with rigid exclusion of any further theological teaching than that contained in the Bible itself."

The need of this age and of all ages is Christian character. There is a great demand for education, and there is greater need for right character. There is need of workmen who will put conscience into their work and give just return in labor for a day's wage. The business world calls for honest merchants and clerks who square their lives by the Golden Rule. The call for honest lawyers is still heard among us: one of the greatest travesties on law is the number of men who crowd the halls of justice and dispense injustice. There is a growing need for men skilled in chemical science who make impossible the adulteration of food; of men trained in medical and sanatory science to prevent the ravages of disease and the loss of human life. Our growing cities call for men above graft and boodle, and our country needs statesmen of Christian ideals. We need Christian educators to train our young people to meet these social, commercial, civic, political, and religious demands. Scholarship is good; scholarship backed by clean living is better; and scholarship supplemented by Christian ideals is best.

In the charter of Stanford University is expressed this noble purpose which may be considered as the embodiment of the lofty sentiment and praiseworthy ideals of the Christian colleges and universities throughout our land: "It shall be the object not only to give the students a technical training that will fit them for useful vocations, but to train them to appreciate our civil and religious institutions and to lead useful and happy lives here and be prepared for eternal life hereafter."

Chapter XV

CHRISTIANITY'S CONTRIBUTIONS TO LITERATURE

The Bible

The Bible presents great diversity in unity. There are sixty-six short books and letters, contributed by a large number of writers of diverse gifts and literary ability, who lived at far removed periods of time and under greatly varying circumstances and conditions of life. In the Old Testament is given the record of the progressive religious experience and hopes of the Jewish nation—sacred writings cherished by them for centuries and regarded as inspired of God. In the New Testament supplementary writings are so intertwined with the religious hopes, teachings, and prophecies of the Old Testament as to compose one harmonious whole. Brought together in one volume, they constitute a remarkable unit fittingly expressed in the title "The Book"—"The Bible."

It is one of the oldest books in existence. Most books die young, like leaves in autumn which fall unseen, unheard, and uncared for; others acclaimed with flourish of trumpets and short-lived popularity are quickly forgotten. The Bible has stood the test of centuries; its latest portions date back to the dawn of Christianity; its earlier portions to centuries beyond.

The Bible is the most popular of all books. Books written in one land seldom become popular in other lands; they are like trees which cannot stand the strain of transplanting; though published with acceptance under favorable conditions in one nation, they rarely survive the changed conditions of social, educational, political, and religious life in other nations. Not so the Bible: it has been transplanted to every soil under the sun without serious loss of vigor and charm, and translated in whole or in part into over six hundred languages and dialects. More copies of the Bible are printed, sold, and read than of any other book. The books written about the Bible would make a large library. It is estimated that over 60,000 volumes about the Bible have been printed, and the end is not in sight.

The Bible is the best Book. It contains the best thought and experience of many of the wise and good men and women of the ages. It sweeps the gamut of human experience and touches life at all its points. When a delegation of colored people from Baltimore, wishing to show their love and appreciation of Lincoln as their emancipator, presented him with a beautiful copy of the Bible, Lincoln responded: "In regard to the Great Book, I have only to say that it is the best gift which God has given to man. All the good from the Saviour of the world is communicated through this Book."

The greatest textbook on morality and religion is the Bible. There are sacred books of other religions which contain moral precepts and spiritual truth—the Sacred Hymns of the Egyptians, the Vedas of the Hindoos, the Zend-Avesta of the Persians, the Koran of the Mohammedans, the Book of Mormon, and others—these all contain excellent teachings, but they are not worthy of comparison with the Bible. They are as the dull level of the barren Sahara compared with the fertile plains and majestic mountain ranges of the revelations of the Bible. The Bible stands unique and supreme among the sacred books of the world.

The Bible is incomparable as a character-forming book. To read the Bible with an open mind means a clearer vision of God and spiritual things; to read it with an obedient spirit secures purity of life; to read it with a purposeful will produces iron in the blood and power for noble exploits. It is the only book among men that can reach down to man's need, supply his wants, lift him from the miry clay of sin, carry him in the gospel chariot to the inn of human brotherhood, and place at his disposal the resources of the Father-God, transform his character, and restore in him the glory of the divine image.

Mr. John Adams, the second President of the United States, had these words in his diary: "Suppose a nation in some distant region should take the Bible as their only law-book, and every member should regulate his conduct by the precepts there exhibited. Every member would be obliged in conscience to temperance and frugality and industry, to justice and kindness and charity toward his fellow men, and to piety, love, and reverence toward Almighty God. In this commonwealth, no man would impair his health by gluttony, drunkenness, or lust; no man would sacrifice his most precious time to cards, or any other trifling or mean amusement; no man would steal or lie, or in any way defraud his neighbor, but would live in peace and goodwill with all men; no man would blaspheme his Maker or profane his worship; but a rational and manly, a sincere and unaffected piety and devotion would reign in all hearts."

At the Tercentenary of the King James Bible, in London, the following message from President Taft was read: "The Book of books has not only reigned supreme in England for three hundred years, but has bound together, as nothing else could, two great Anglo-Saxon nations—one in blood, in speech, and in a common religion. Our laws, our literature, and our social life owe whatever excellence they possess, largely to the influence of this our chief classic—acknowledged as such equally on both sides of the sea."

The Bible given to the individual means salvation and spiritual development; given to the nation it means stability and perpetuity based in righteousness and peace; given to the world it means the redemption and civilization of the human race. The Bible lifts heathen nations from degradation to civilization; if there is any other power, it has not yet been discovered. The Bible is the Magna Charta of human liberty, the dynamic of moral progress, and the God-given guide for time and eternity.

The Influence of the Bible on Literature

It would require a whole volume to set forth adequately the influence exerted by the Bible on literature, and to trace its impress upon the great masterpieces of our best authors. We must be content with a rapid glance as we pass hastily through the gardens of poetry, prose, and fiction. It has furnished both theme and inspiration for many of the greatest literary creations. Biblical quotations and allusions are so intimately interwoven in much of our best poetry, prose, and fiction that it is impossible to understand and appreciate these productions without a thorough knowledge of the Bible.

The works of Dante in his "Divine Comedy," Goethe in "Faust," Milton in "Paradise Lost" and "Paradise Regained" are based on scriptural themes and saturated with Bible allusions.

A knowledge of the Bible is necessary to understand the works of Shakespeare. Burgess, in his volume on "The Bible in Shakespeare," says: "Shakespeare drank so deeply from the wells of Scripture that one may say, without straining of evidence, that without the Bible Shakespeare could not be. . . . If it were possible to suppress every copy of the sacred volume and obliterate its very existence as a book, the Bible in its essence and spirit, its great doctrines of infinite justice, mercy, love, and redemption, as well as vast stores of its precious sayings, would yet live in Shakespeare." Van Dyke says: "The majesty of moral law is the key word to Shakespeare. In expressing this great truth to the world he is extremely Biblical. Taking 'The Merchant of Venice' for examination, not because it is most profuse in its use of the Bible, but as an average, the student will be surprised at the abundance of Bible material used. . . . Fourteen times (for this play) he draws from the Bible."

To understand the poems of Browning one must know the Bible. Browning teems with Biblical quotations. In "Christmas Eve" and "Easter Day" are said to be 130 allusions to the Bible. In "The Ring and the Book" there are over 500 references to the Scriptures.

Tennyson's "Holy Grail" is based on Bible material, and in his poems are to be found over 400 quotations or references to the Bible. To read Pope's "Messiah" is to discover that it is a paraphrase of the sublime passages from Isaiah, the prince of Messianic prophets. Cowper's "Task" derives its noblest strains from the inspiration of the writings of the prophet Isaiah. Byron's "Darkness" discloses as background the utterances of the prophet Jeremiah. Bryant's "Thanatopsis" draws its inspiration from the dramatic passages of the book of Job. Wordsworth's "Ode to Immortality" derives its material from the great classics on the resurrection to be found in 1 Corinthians 15 and Romans 8. Shelley drew from the wealth of the Scriptures for some of his finest portions of "Queen Mab." The personification of religion and the virtues in Spenser's "Faërie Queene" express both in substance and spirit the teachings of the Bible. The Red Cross knight is the embodiment of the Christian soldier portrayed in the sixth chapter of Ephesians. The works of John Bunyan are all conceived and matured in Biblical materials. His immortal allegory "Pilgrim's Progress" is perhaps the most widely known and read of all books next to the Bible. Whittier's "Our Master," Lanier's "Christ," and the religious compositions of Cowper, Newman, Toplady, Watts, Wesley, and a host of Christian hymn writers breathe the Christian atmosphere and pay tribute to the sacred Scriptures. A knowledge of the Bible is a prerequisite to the understanding of these authors.

Thomas Carlyle, John Ruskin, Matthew Arnold, Macaulay, Victor Hugo, Henry Drummond, Hawthorne, Thomas Hardy, Hall Caine, Lew Wallace, and many others who may be included among the masters of fiction and prose, recognize their great indebtedness to the Bible for their material, inspiration, and terse, powerful expression.

Hall Caine, the novelist, in an article written for *McClure's Magazine*, stated: "I think that I know my Bible as few literary men know it. There is no book in the world like it, and the finest novels ever written fall short in interest of any one of the stories it tells. Whatever strong situations I have in my books are not of my creation, but are taken from the Bible. 'The Deemster' is the story of the Prodigal Son, the 'Bondman' is the story of Esau and Jacob, though in my version sympathy attaches to Esau. 'The Scapegoat' is the story of Eli and his sons, but with Samuel as a little girl. 'The Manxman' is the story of David and Uriah. My new book also comes out of the Bible, from a perfectly startling source."

The World's Greatest Short Stories

The Bible is an encyclopedia of the world's greatest short stories. The story of Creation, the Garden of Eden, Noah and the Flood, Esau and Jacob, Joseph and his Brethren, Job and his Comforters, Jonah and the Great Fish, Eli and his Sons, David and Goliath, David and Uriah, David and Jonathan, Ruth and Boaz, Queen Esther and Mordecai, the Heroes of the Fiery Furnace, Daniel in the Lion's Den, Onesimus the Slave, the Prodigal Son, the Birth of Christ, and others are among the best short stories ever written and are of universal interest and appeal.

Beloved Books of the Bible

Genesis: This is the book of beginnings, as its name indicates. It gives the most beautiful and sublime story of creation in all literature; the beginning of the history of the race; the most fascinating story of the origin of sin; the first promise in statement and allegory of the coming of the Redeemer who should triumph over sin and bring deliverance to the world.

The Book of Job: The story of the patriarch Job is one of the oldest from the Semitic people and one of the noblest from the ancient world. It presents with all the fascination and compelling movement of a drama the problems of the trials and testing of a man who fears God and eschews evil. Lands are devastated by storms, crops and herds destroyed by lightning, houses and homes consumed by flames, sons and daughters stricken with death. The afflictions become more intense and personal: Job's body is covered with a dread disease, and he sits disconsolate amid the ash heaps, scraping his sores with a potsherd; he is twitted by his wife, plagued by the devil, denounced by his friends, and declared forsaken of God; yet through all, the patriarch maintains his integrity and unswerving loyalty to Jehovah. At last he is vindicated, and raised to health and affluence.

Jonah: Human interest is gripped by the picturesque narrative. Jonah receives a command from God to declare to the people of Nineveh that the city should be destroyed because of their sin. Jonah disobeys the divine mandate, and seeks to flee from God by embarking at Joppa. A mighty storm sweeps the sea and threatens the destruction of the ship. The frightened mariners in despair call each upon his god for deliverance. Jonah recognizes that God's judgment is following him and bows to his fate. Cast into the sea, he is swallowed by a great fish, and finally, cast upon the shore, he hastens to fulfill his duty toward God and the Ninevites. The narrative rises to the recognition of the power and sovereignty of God over all the earth, the sea, and the heavens. In contrast to the local, tribal gods who are helpless and unable to respond to the prayers of the mariners, the true God, omnipotent over the universe, is revealed in judgment, goodness, and mercy to the children of men.

The Book of Ruth: This presents one of the sweetest love stories ever written. The charming Moabitish maiden, a gleaner in the harvest fields of Boaz, attracts the attention of the wealthy owner of the barley fields, and receives from him special solicitude and kindness. The romance is finely portrayed, reflecting the customs and usages of the time, and the intimacy develops into tender affections, ripens into love, and Boaz and Ruth pass through the sweet and dreamy portals of courtship into the sacred precincts of the temple of wedlock, and

Ruth becomes the wife of Boaz, the great-grandmother of King David, and a lineal ancestor of the Christ.

The Psalms: There are five divisions or books of the Psalms. These compass the full orbit of human experience, express our highest emotions of joy and gratitude, our profoundest depths of pentitence and humility, and our broadest visions of religious faith and service. In our public worship and private devotion we constantly employ the language of the Psalms.

Isaiah: All through the centuries, Christians have cherished these compositions as containing the most precious Messianic prophecies. The birth of the Wonderful Child (chapter 9), the Suffering and Victorious Servant (chapter 53), and the Millennial Glory (chapter 35) are among the best known of the many glowing visions, accepted by Christians, almost universally, as inspired prophecies of the Christ and his kingdom.

The Four Gospels: These are the memoirs of Jesus. Matthew introduces Jesus as King; Mark features Jesus as the Servant of the Lord devoted to the service of God and man; Luke portrays Jesus as the Son of Man; John extols the deity of Christ. Many devout students see in this fourfold portraiture the fulfillment of the four great trends of prophecy—Jesus as King, Servant, Son of Man, and Son of God. While each writer gives special emphasis to the particular characteristic he seeks to present, he does not exclude the features presented by the others. The wonderful works, the marvelous teachings, and the unique character of Christ are depicted with the pen of these master-artists.

The Works of Paul: The books and letters of the Apostle Paul make up a large part of the New Testament. Perhaps no man has done so much to mold the Christian thought, exalt the moral ideals, and inspire the religious impulses and activities of the human race as the Apostle Paul. His prodigious labors and prolific writings have influenced Christians all down the centuries. We still think in Pauline terms, and express our religious ideas in Pauline phraseology. His Epistle to the Romans is a great logical treatise setting forth the Christian belief of justification by faith.

The Book of Revelation: This book is highly prized by those who make a study of it and seek to understand its figures and symbols by the key furnished in the Old Testament. The Revelation presents a panorama in which truth triumphs over error, righteousness over sin, and God over the adversary. Many are the superb word-paintings presenting Christ as the Suffering Lamb, the Lion of the tribe of Judah, and the supreme Head of the Church.

Literary Gems of the Bible

The Bible is replete with rare literary gems which are unsurpassed and even unapproached in all literature.

The Portrait of the Righteous and Ungodly (Psalm 1).—This presents a striking contrast of the stability and happiness of the righteous and the unhappiness and destruction of the wicked. The down-grade of sin and the rapid descent of the ungodly are pictured with impressive figures. The wicked are as chaff, lifeless, worthless, driven with the wind of selfish indulgence and the gusts of passion. The righteous are as a tree planted by the rivers of water; evergreen leaves manifest the inner life, and the fruit in season gives evidence of abundant vigor, stability, and prosperity.

The Song of the Shepherd (Psalm 23).—Among the most beautiful and popular passages of the Bible is placed this pastoral Pslam. It expresses the supreme confidence of the soul who walks with God, that God will lead through struggle and conflict to victory, and crown with goodness and loving-kindness. It has been fittingly called the "Nightingale Song." Like the nightingale which sings most sweetly under cover of night, so the melody of this Psalm has thrilled the souls of millions, down the ages, as they have passed through the valley of the shadow of physical death.

The Song of Thanksgiving (Psalm 103).—This is the greatest song of thanksgiving ever sung by man. Forgiveness of sin, healing of disease, redemption from destruction, coronation with daily mercies, satisfaction with good things, and perpetual renewal of life are the grand benefits enumerated which call forth gratitude. The noble attributes of God—righteousness, mercy, infinite love, fatherly compassion, and abiding faithfulness—claim thankful recognition. The high arches of heaven ring with the praises of angelic hosts, and all the people of earth are summoned to unite in the hallelujah chorus of the grand oratorio of universal thanksgiving.

God's Revelation Through His Word and Works (Psalm 19).—The sweet singer chants the praises of the beauty and glory of creation. Then perceiving the inner nature of things, their relation to each other and the Creator, he understands that there is a higher moral law; the stars twinkle and fade away, the material universe passes, and before him is unfolded the greater dignity and power of the moral law. As he meditates upon its significance he is led to the supremacy of personality and the consciousness of unity with the eternal Spirit. Step by step he advances from the physical to the moral, from the material to the spiritual, and through nature up to God.

The knowledge and appreciation of the revelation of God in his Word and Works lead to the conviction of sin, a sense of weakness, and the need for help. The quickened soul cries with confidence unto God for cleansing from errors and deliverance from presumptuous and secret sins. In mercy and grace God and man are united, and the circle of creation is complete—man has reached his goal in conscious fellowship with God.

The Suffering and Triumphant Saviour (Isaiah 53).—The first part of this impressive picture presents the suffering Saviour; the last part the triumph and satisfaction of the victorious Redeemer. Since the day the evangelist Philip preached about Jesus to the Eunuch from this passage (Acts 8: 26-40), Christians have accepted it as portraying the suffering and triumphant Christ.

With mingled pathos and grandeur the prophet records the humiliation, rejection, suffering, death, renewed life, soul satisfaction, and intercession of the Messiah. He is a man of sorrows, acquainted with grief, depised and rejected of men, smitten and stricken as the bearer of the iniquity of the race, and cut off from the land of the living by premature death. Suddenly the minor key of poignant sorrow is changed to the major key of victory: "He shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul and shall be satisfied."

The Sermon on the Mount (Matthew 5-7).—This is the greatest sermon ever given to the world. It is the King's Manifesto which proclaims the principles of his kingdom and the characteristics of his subjects. Here are sublime beatitudes and spiritual ideals far in advance of present human achievement. The principle of the kingdom and the relation of the subjects are based in the Fatherhood of God and the brotherhood of man. The Christ speaks with kingly authority, and before him men of intellect, men of heart, men of conscience bow in submission, and acknowledge that perfect wisdom and perfect love.

To superficial readers, the Sermon on the Mount may seem to lack in unity of thought and arrangement, but the lack of continuity is only seeming and not real. The unity and beauty are that of a string of precious jewels of spiritual wisdom held together by the living cord of truth. The principles and precepts are not disconnected and disjointed, but united in natural progress of thought worthy of the pronunciamento of the King. "The teaching of Jesus," says Renan, "is the most beautiful moral teaching which humanity has received. . . . Each of us owes to it all that is best in him. . . . The Sermon on the Mount will never be surpassed."

The Lord's Prayer (Matthew 6: 9-13).—In this model prayer we have the epitome of all prayer. In its simple statements and comprehensive grasp it is adapted as a form of prayer for man universal. All men everywhere may unite in this perfect prayer, for its ascriptions and petitions are based in eternal verities. When the Parliament of Religions was held in connection with the World's Fair, in Chicago, the representatives of all the faiths of earth, as they met there, day after day, to discuss the fundamental interests of religion, agreed with one accord to use this prayer at the opening of each session. Protestants, Catholics, Jews, Hindoos, Buddhists, Moslems, Shintoists, and Confucianists alike found its expressions acceptable; and they united their hearts and voices in this common approach to the God and Father of us all.

The Fatherhood of God, the brotherhood of man, God's righteous administration of the universe, God's gracious providence in providing for man's daily needs, God's love and mercy in the pardon of sins, man's obligation to forgive his fellow men, man's sense of dependence upon God for deliverance from evil, God's sovereignty recognized and his will done on earth as it is in heaven— these are the essential truths which give to the Lord's Prayer its unique and universal character.

Christ's Invitation to Rest (Matthew 11: 25-30).—This comforting invitation of Jesus has brought soul-rest to countless weary world travelers. Such an invitation from the world's noblest and best of men would be considered puerile, presumptuous, preposterous; but from the lips of Jesus it falls upon our ears as sweet music, and we have the inner consciousness that he speaks the truth with divine authority.

The Prodigal Son (Luke 13: 17-24).—This great word-painting of the Master presents God as a loving Father. Multitudes of wayward sons and daughters have returned to the loving Father-God through the call of this parable. When the wanderer comes to his right mind and returns, the loving Father meets him in tender, compassionate embrace, places on his lips the kiss of reconciliation, on his finger the ring as the token of love, on his feet the shoes of gospel peace, and on his person the robe of righteousness. Amid feasting and great rejoicing the prodigal is reinstated to all the rights and privileges of sonship, and the angels of heaven shout for joy as God and sinner—as Father and son—meet in glad reunion.

The Classic on the Resurrection (1 Corinthians 15).— To the Apostle Paul we are indebted for the great classic of the Christian doctrine of the resurrection and the hope of immortality through the life and power of Christ. The Apostle presents his persuasive argument based upon the analogy of the seed springing forth into newness of life: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

The Supremacy of Love (1 Corinthians 13).—This passage is the most beautiful and brilliant discussion of love in all literature. As all the colors of the rainbow combine in white light, so all the virtues are seen blended through the prism of love. Love is the greatest thing in the world, diffused with and diffusing the life of God, correcting the errors of the sin-sick world, and lifting humanity up to righteousness and to God.

The Goal of Creation (Romans 8).—In the eighth chapter of Romans we have the finest poetic conception of the Christian faith in the eternal force which makes for righteousness and the divine goal to which all creation moves. All nature is graphically pictured as groaning and travailing in pain and waiting for the deliverance to be consummated in the regeneration of all things through the manifestation of the sons of God. It is the gracious assurance of the realization of that

> "One far-off divine event
> To which the whole creation moves,"

when the earth shall blossom as the rose, the animals dwell together in tranquillity, and all nations of the earth enjoy the universal reign of righteousness and peace.

The Bible—The Literary Mosaic of the Ages

The Bible is the literary mosaic of the ages upon which skilled workmen of diverse talents, gifts, and experiences have wrought through multiplied generations and successive centuries. Each workman contributed his part to the unity and beauty of the whole, without knowing the value of his contribution, its far-reaching importance, and its vital relation to the portions executed by others. Each artist labored for his own time and people, primarily, and gave his message of warning, consolation, and encouragement to fit the circumstances and conditions of his own day, without definite knowledge of the service rendered for humanity, without dreaming of a possible addition to the world's greatest literary creation, and without the faintest conception of the composite production, peerless in its proportion, purpose, and perfection.

Genesis is the book of beginnings; Revelation is the book of endings. Genesis reveals the first, material creation; Revelation discloses the second, spiritual creation. Genesis presents Adam as the physical head of the race; Revelation enthrones Christ as the First-born and Head of the regenerated race. Genesis records the beginning of history in Adam; Revelation forecasts the consummation of history in Christ. Genesis shows Adam met by Satan and by Satan defeated; Revelation declares Satan met by Christ and by Christ overthrown. Genesis tells of Paradise lost; Revelation proclaims Paradise regained. Genesis discloses man's heritage lost through the sin of Adam; Revelation affirms man's heritage restored through the righteousness of Christ. Genesis bars the way to the tree of life with the Cherubim's flaming sword; Revelation opens for all the way to the tree of life, and its leaves are for the healing of the nations. Genesis records the first marriage on earth—of Adam and Eve; Revelation celebrates the last marriage in heaven—of Christ and his Church. Genesis introduces sin and its wages of sorrow and death; Revelation abolishes sin, sorrow, and death, and proclaims eternal life as the free gift of God. Genesis gives promise of victory over sin and Satan through the seed of the woman; Revelation commemorates the victory over sin and Satan through the seed of the woman—the Christ.

Between the book of beginnings and the book of endings are numerous books and letters, written by men of such varied experiences, positions, and vocations as fishermen and farmers, shepherds and statesmen, tentmakers and taxgatherers, poets and politicians, priests and prophets, peasants and princes. These literary productions cover the period of the Old World from its historic infancy to its mature development under Grecian culture and Roman law and order. They compass the entire circle of literary expression in hymns and history, songs and stories, dramas and dialogues, letters and legends, biographies and beatitudes, prose and poetry, prophecies and panegyrics. In them are unfolded in panoramic vision man's constant wanderings into sin; man's ceaseless aspiration and struggle after righteousness; man's persistent effort to approach God through ceremonial and sacrificial observances; man's growing conception of the gradual revelation of God through the messages and labors of the long line of sages and prophets; man's increasing understanding and appreciation of the Messianic prophecies designed to prepare the Jewish nation and the race for the coming of the King and the establishment of his kingdom.

This unique mosaic stands as the literary monument to the genius and wisdom of the noblest sages, prophets, and priests of the human race. Among the subjects are included the nature, attributes, and activities of God; the mysteries and goal of creation; the experiences of men, angels, and demons; the facts of sin, redemption, and immortality; the incarnation of the Son of God; the blessings of heaven; the horrors of hell; and the Divine purposes in the past, present, and future. Its broad and generous outlines are inlaid in the dim background of the past, its more immediate details and designs find their complement in the lights and shadows of the present, and its ultimate purpose and perfection blend in the sunlit glory of the future. The individual parts constitute one harmonious composite creation—The Bible—cherished by Christians as the inspired revelation from God through man.

PART FOUR

CHRISTIANITY'S CONTRIBUTIONS TO SOCIAL PROGRESS

Chapter XVI

CHRISTIANITY'S CONTRIBUTIONS TO SOCIAL IDEALS AND VALUES

Social progress involves a true interpretation of the facts of existence, the scientific control of the forces of nature, an equitable distribution of the wealth produced, the spread of education, the freedom of speech and the press, the greatest liberty of each individual consistent with the welfare of society, the maintenance of personal and community health, the development of art, the growth of cities, the extension of commerce, the advancement of social and political institutions, the promotion of new discoveries and inventions, the improvement of the means for travel and communication, the highest possible development of each person of the social group, and above and through all the creation of the spiritual atmosphere which shall environ and ennoble all with vitalizing ideals of life, liberty, and love.

It is in the special task of creating the favorable moral and spiritual atmosphere and the maintenance of ethical and spiritual forces in close relation to these forward movements that Christianity has proved to be a great factor in the struggle of humanity toward the perfection of the individual and society.

Education Alone Does Not Guarantee Social Progress

Education does not and cannot of itself furnish the driving power demanded for social progress. There is needed spiritual life, social hope, enthusiasms, and self-sacrifice, and these education alone cannot supply.

Macaulay aptly expresses the inadequacy of education when high intelligence combines with low desires: "As if history were not made up of the bad actions of extraordinary men, as if all the most noted destroyers and deceivers of our species, of the founders of arbitrary governments and false religions, had not been extraordinary men, as if nine-tenths of the calamities which have befallen the human race had no other origin than the union of high intelligence with low desires."

The will to do good fails to keep pace with our knowledge of what is good and lags and limps painfully in the rear. Generous education, keenness of intellect, and brilliancy of personality did not save Aaron Burr from the treachery and ignominy of a Judas. Alexander the Great possessed an outstanding intellect, and brought the civilized world to his feet at the age of thirty-two, but he failed to achieve self-conquest and died the premature death of a debauchee. The alchemy of education has never yet produced golden conduct from leaden desires.

Education is only a tool. In the hands of a skilled surgeon the knife may be employed to save life; used by an unprincipled criminal it may be the instrument of death. Education may be used for human progress or for the destruction of human welfare. It all depends upon the ethical and spiritual forces which use it.

Science Does Not Insure Progress

The scientific control of the forces of nature does not insure continuous social progress. Said Sir Oliver Lodge, speaking at the City Temple in London, about 1919, on the subject of atomic energy: "We must be thankful that Germany did not know how to use this great power in 1914. What a use she might have made of it! And

God forbid that any nation should know how to use it, until some nation is morally fit to use it."

The leading nations of the earth were never so strong, never so rich, never so powerful in their mastery of the forces of nature as at the beginning of the twentieth century. But in 1914 came the most destructive crisis in the history of the race. Human selfishness transformed civilization into a monstrous powder magazine and then blew it up in a ghastly world explosion.

The ethical and spiritual development had failed to keep pace with the material progress. Scientific knowledge and power flourished like a green bay tree, while ethical and spiritual ideals languished like sickly vegetation. National self-aggrandizement and militarism were dominating forces. Men and nations seemed to forget that the Christian ideals of justice, freedom, righteousness, and love are essential factors in organizing society and the only guarantee for the perpetuity of civilization.

The World War points the lesson that scientific knowledge and power must be reënforced by moral and spiritual insight ere there can be ideal persons and ideal society. As science succeeds in harnessing the fiery steeds of nature to the advancing chariot of human progress, we need moral and spiritual principles to hold the steeds in check and direct them in the highway of reason, right, and justice.

RATIONALISM AND HUMANISM ARE INADEQUATE FOR SOCIAL PROGRESS

Rationalism and Humanism are insufficient for the building up and maintenance of the highest social order. Men who have eliminated faith in God may place their trust in reason and the spirit of humanity. They say that justice, goodness, righteousness, and love are dictated by man's intellect, moral consciousness, and the human sympathies. That is all true, but in themselves rationalism and humanism are not self-sufficient. They have no power to renew the springs of action, no power to invigorate the will, and no power to furnish the zest, enthusiasm, and self-sacrifice demanded by the difficult tasks. Says Professor Ely: "Humanitarianism by itself—that is to say, humanitarianism which does not rest back upon God—is as unstable as the sands. The enthusiasm for humanity to-day may end to-morrow in cold egoism. Why, after all, should I trouble myself about my neighbors? It is only in Christ that man is exalted. Apart from Christ the tendency is to go back to the standpoint of the Greeks and despise the masses."

ETHICAL PROGRAMS WITHOUT RELIGION DO NOT SUCCEED

Ethical programs for social advancement unsupported by religious faith and enthusiasm prove abortive. They are mere shells without life. They are like time tables which provide a schedule and designate the lines of progress, but have no power to carry forward to the destination. The soil of humanity is full of seeds and roots of evil, and the harvest of individual and social progress can be secured only by incessant husbandry. The ground must be plowed, the evil growths rooted out, and the seeds of righteousness and goodness planted and cultivated to be brought to maturity. For this unending, difficult task religious faith and enthusiasm are needed. While the desires for ethical advancement may be common to humanity, they wait upon religious conviction, moral impetus, and religious zeal for their fruition. Up to the present Christianity alone has been able to supply the necessary sanction and dynamic for this continuous growth.

MECHANICAL GENIUS AND INVENTIONS DO NOT INSURE IDEAL SOCIETY

Modern inventions and mechanical genius have accomplished wonders beyond the magic of Aladdin's lamp. Production has been multiplied prodigiously. Human needs and human wants are stimulated, and both are met with a prodigality never before known in the history of mankind. And yet, in the distribution of the wealth produced, even among the most progressive nations, there is a great disparity. The poor people have more than ever before, but in comparison with the rich and favored citizens their possessions appear mean and contemptible. The poor are not much concerned with the fact that they possess more than their ancestors. They are disposed to contrast their meager possessions with the ostentatious and luxurious display of their wealthy contemporaries. Under these conditions an empty stomach and an empty purse produce a keen sense of injustice and aggravated bitterness.

The possession of material necessities and luxuries—better food, clothing, homes, cities, schools, amusements—does not reach the problems of human selfishness, nor guarantee decency of individual and social life. All these goods and comforts are to be acquired, to be enjoyed, for life would be barren without them; but life is more than these, and the supreme question still remains: "What shall it profit a man if he gain the whole world and lose his own soul?" There must be the development of conscience, character, and brotherly love, and their harmonious interrelation with mechanical genius and scientific productive power before there can be ideal individuals and ideal human society.

Christianity the Inspiration and Dynamic for Social Progress

The woof of social progress consists of material things, its warp of ethical and spiritual ideas. The Christian ideals of the Fatherhood of God, the brotherhood of man, the value of the human soul, the individual right to liberty, the law of love, and the joy of service have been among the most potent factors in creating social values and in building up the higher forms of civilization. The faith, hope, and love inspired by the Christian religion transcend the realm of mere human aspirations and efforts as the majestic harmonies of the oratorio transcend the din and clamor of the jazz orchestra.

Christianity is the great social dynamic. Said Mazzini: "Great social transformations have never been and never will be other than application of a religious principle, of a moral development, of a strong and active faith."

"The most powerful social force known to man is religion," says Professor Ely; "beyond anything else, it has shaped and is shaping the world's history. It is the power which leads men to subordinate their own inclinations and interests to the well-being of society. It is something more than this, but it is this among other things."

Jacob Riis, in his great house reform movement in New York City, declared: "I want the Church to back it; it is from that quarter that I expect the strong blows to be struck for home, the blows that will tell. . . . The churches and the Christian men and women who sit in them head every movement in our great city toward the redemption of the home."

When Jane Addams, of Hull House, Chicago, was asked upon whom she most relied for volunteer unsalaried workers, she replied: "They are all Christians from evangelical Churches. I have had a good many altruists try it, but I have never known any slum worker to stand the wear and tear of our work for over three weeks unless inspired by Christian love."

The great philosopher, Bacon, bears witness which challenges thought: "There never was found in any age of the world either philosophy, or sect, or religion, or law, or discipline, which did so highly exalt the community and increase private and particular good as the holy Christian faith."

Former President Taft said at a Roman Catholic Jubilee, in correcting the impression that the State is indifferent to the Church: "This is as far as possible from the truth, and I have always sought in assisting every such Church on interesting occasions like these, to testify by my presence and by words of congratulation that there is nothing upon which the people and the country of the United States so depend for the progress and advancement of their ideals as the influence and power of the churches in the community."

President Wilson, in an address before the Potomac Presbytery, said: "When I think of the great bodies of opinion which sustain the affairs of the world, it seems to me that the heart and nucleus of them is the principle of Christianity. . . . The conservation of that great fountain of all that is just and righteous is one of the most important things conceivable, infinitely more important than the things which those of us attempt who take some part in administering the external affairs of the world."

Former Vice President Fairbanks gave eloquent testimony to the conserving influence of Christianity: "Neither constitutions nor statutes, though they were framed by men with the wisdom of Solomon, can establish and maintain equality and absolute justice among men. We must look to the persuasive power and influence of the Christian Church to bring them to a complete realization of their true relationship to each other; to their primary duty to deal fairly with one another; to carry into the various relations of life the principles of that brief and splendid code, the Golden Rule."

President Coolidge, in an address delivered before the annual gathering of the Congregational Churches, October 20, 1925, declared: "The country needs more religion. . . . The Government will be able to get out of the people only such virtue as religion has placed there." He stated that he knew of "no adequate support for our form of government except that which comes from religion," and affirmed his belief in "the necessity for a growing reliance of the political success of our government upon the religious convictions of the people."

In accord with these utterances of philosophers and statesmen are the words of the historian Froude: "All we call modern civilization, in a sense which deserves the name, is the visible expression of the transforming power of the gospel."[1]

Christianity's Contributions to Social Values

In "Evolution of Religion" Dean Shailer Mathews writes eloquently of Christianity's power to preserve and develop social values, ideals, and practices: "In the case of a highly developed religion like Christianity it is impossible for the student of history to deny its power to preserve and develop social values, ideals, and practices.

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[1] Froude's Short Stories.

Let us not overlook the cruelties of churchmen. Persecutions and religious wars are in the pedigree of the Christian Church. But there is something more. Think only of the crisis which arose when a great and brilliant civilization disintegrated, cities disappeared, literature was destroyed, works of art were buried, political institutions were abandoned, citizens were massacred, and hordes of armed immigrants inherited a land they had conquered! Yet that was the crisis in civilization which the Church had to face in the fourth and fifth centuries. The Dark Ages and brutality of the Middle Ages are not chargeable to the Church. They were the result of social forces which the Church had to withstand and transform. And despite all difficulties, it did its work. The only learning was in its circles, the only social ideals were in its teachings, the only social service was in its institutions. But hardly had it made possible the wonderful fifteenth century, when the discovery of America and other causes brought a complete dislocation of economic, political, and educational life. Again Christianity had to face a crisis such as no other religion has been able to face. Again the Church survived and gave direction to the Renaissance and the revolutionary period of the sixteenth century. So, too, when in the eighteenth century the stress of the new industrial life in Europe and America brought the middle class to power. This period of revolution was not merely political; it was still another shifting of the entire perspective of life. At the start it seemed as if Christianity was to give way to some sort of illumination, or philosophy, or proletarian impracticability; but great religious movements like those of the Methodists, Baptists, and Evangelicals of the Church of England produced men, cultivated attitudes of mind, and organized social agencies which lie at the bottom of much of the social welfare program of modern times."

Christianity has tackled the biggest jobs and fought the biggest battles for righteousness. It would be difficult to discover any reform during the entire Christian era which did not originate with Christianity and depend upon it for its inspiration and support. The greatest things which make our world a place worth living in have been secured through the religious convictions and enthusiasm inspired by Christianity more than any other factor.

Christianity has been the chief agent in uprooting many of the evils which formerly existed in human society, and it has exerted a corrective and salutary influence upon those which have not been entirely suppressed. It has demolished the temples of heathenism and cast down their deities; challenged the arrogance of rulers and put an end to the worship of emperors and kings as gods; wiped out the gladiatorial contests and cruel sports in which men were put to death like wild beasts; mitigated, at first, the cruelties of slavery, secured the emancipation of multitudes of slaves, and furnished the moral incentives for the abolition of slavery throughout the civilized world; suppressed the practice of branding criminals in the face as an unworthy disfigurement of man made in the image of God; diminished many inequalities and wrongs through humane legislation, and secured better treatment for prisoners; mitigated the horrors of war, ransomed captives, and assured more merciful treatment for those taken in battle; exalted woman from the low estate of a mere chattel, and championed her right to freedom and equality with man; demanded a moral code requiring the same standard of purity for both sexes, and set the seal of religious sanction on the marriage relation as a sacred bond cemented in love; changed the world's attitude toward children, saved them from the degradation of exposure and abandonment, and helped secure for them the recognition of the right to be properly born, properly nourished, and properly developed; invested labor with dignity, given to workmen a place of honor in society, solved some of the problems of industry and pointed the way to the solution of others; encouraged men to adopt the Golden Rule as the measure of the true relations between employers and employed, and a more equitable distribution of the products of labor; sanctioned and promoted the general observance of a weekly day of rest; established churches, schools, hospitals, and philanthropic institutions; undermined the claim of the divine right of kings and ecclesiastics; secured religious liberty; given impetus to political franchise and better government; and made possible the stability and perpetuity of our highest civilization. To Christianity, more than to any other factor in man's upward movement, is due the acknowledgment of the right of every individual to secure normal development and the enjoyment of equality in social, political, and religious privileges. Christianity has given the most powerful impetus to the breaking down of racial prejudices and national barriers, and to the establishment of arbitration to supplant war and to promote universal peace and good will among men.

All that we could desire has not yet been accomplished by Christianity in behalf of the world, but much has been done, and in the ever-increasing light of human history we can see clearly the luminous path of progress along which the race has advanced. There have been spots on the sun of historic Christianity, and there are spots which still remain, but let us not forget that they are only sun spots, and the effulgent light shineth more and more unto the perfect day. To adapt the words of Longfellow:

> "Out of the shades of night
> The sun rolls into light;
> It is daybreak everywhere."

CHAPTER XVII

CHRISTIANITY'S CONTRIBUTIONS TO THE BROTHERHOOD OF MAN

THE doctrine of the brotherhood of man is now known the world over. The enlightened peoples of all nations believe in it as an ideal, and the ideal is becoming more and more a universal reality. For the vitality and transforming power of this truth in human society, the world is indebted to the teaching of Jesus and to the stress and importance attached to it by Christianity through the centuries.

The thought of the Fatherhood of God had been conceived by the Jewish sages and prophets and by the Grecian poets, and the conception of the brotherhood of man had been expressed by a few of the philosophers of Greece and Rome, and also by the Chinese philosopher Confucius, but in no case had the ideas become united and operative as a force in human society.

It was Jesus who seized upon these truths and projected them into the foreground of human consciousness and made them effective in the regeneration of humanity. Jesus, alone, of all the great teachers, based the brotherhood of man upon the Fatherhood of God. It is not the Fatherhood of God alone, nor the brotherhood of man alone, but the two truths wedded in inseparable union. The brotherhood of man grounded in the Fatherhood of God presents a new combination of truth, a new and adequate motive for individual effort, and a new dynamic in the evolution of human society.

The idea of the brotherhood of man, though expressed by Confucius, never became an active force in Confucianism. He said: "All within the four seas are brothers." But with Confucius and his followers the seed-truth never germinated and attained fruition. The Great Wall of China, which completely cut off that country from the outside world, is the tangible expression of the Chinese spirit of exclusiveness, and a fitting symbol of the inability of Confucianism to break down national barriers and racial distinctions and realize human brotherhood. The teachings of Confucius during the multiplied centuries did nothing to break up the exclusive spirit of the Chinese people. That China is now open to the world is due entirely to the impact of modern Christian civilization.

THE IDEA OF BROTHERHOOD AMONG THE GREEK AND ROMAN PHILOSOPHERS

Plato and Aristotle, among the greatest of the Greek philosophers, did not reach the conception of the universal brotherhood of man. Plato divided men into classes—men of gold, men of silver, men of brass, and men of clay—and regarded these distinctions as based in the nature of humanity, and taught that the lower orders subsisted for the advantage of the higher ranks. Professor Jowett, an English authority, states that in Plato we find few traces of even humanity to slaves. In his translation of Aristotle's "Politics," Professor Jowett quotes similar views expressed by Aristotle: "The lower sort are nature slaves, and it is better for them, as for all inferiors, that they should be under the rule of a master. . . . The use made of slaves, or of tame animals, is not very different; for both with their bodies administer to the needs of life. It is clear, then, that some men are by nature free, and others slaves, and that for these latter, slavery is both expedient and right."

The Roman orator, Cicero, could write in his treatise on duties, as quoted by Lecky: "This whole world is to be regarded as the common city of gods and men." "Men were born for the sake of men, that each should assist the others." "Nature ordains that a man should wish the good of every man, whoever he may be, for this very reason that he is a man." "To reduce man to the duties of his own city, and to disengage him from duties to the members of other cities, is to break the universal society of the human race." "Nature has inclined us to love men, and this is the foundation of the law."

These teachings of Cicero, during the first century before Christ, serve to show the broadening influence of Stoicism among its own school of philosophers; but the principles and teachings of the Stoics were confined to a very limited number, and did not percolate down to the masses of people.

The Stoic philosophers of the early Christian centuries taught the truth of the brotherhood of man together with an exalted system of ethics which extolled the dignity of human reason, will, and a passionless benevolence. The great weakness of the system was that it taught the suppression of all emotions as a supreme duty. The feeling of pity was looked upon as fit only for women and diseased minds. The Stoic might console with a friend in trouble, or alleviate the sufferings of the needy and distressed, but his countenance must betray no emotion. In the case of the death of a wife or child, the husband or father should shed no tears nor permit the indication of any affection or grief. All emotions were regarded as unworthy. Such a system which dignified the will and degraded the emotions could not meet the demands of humanity, nor could it have a universal appeal, nor greatly promote the spirit of brotherhood.

The later Stoics, under the influence of other schools of thought and cults, sought to correct these defects, and gave prominence to the development of the emotional nature and inculcated self-examination and purity of thought.

The words of the Roman actor Terence are frequently quoted to show that the spirit of humanity and brotherhood was current in Rome before the Christian era, but the very setting of the play indicates the contrary. The actor, who speaks the words, "I am a man; nothing pertaining to man is foreign to me," is about to leave for a long journey, and he urges his wife, who is soon to become a mother, to destroy the infant, rather than follow the custom of exposing the child in the foundling square. In the development of the plot, the child is exposed in the public place, and left to die or to become the property of some person who may choose to save its life and rear it as a slave or prostitute.

Though the Stoics advanced the idea of human brotherhood, the doctrine had little or no influence outside their own small circle. There was no effort made by them to spread the teaching as a leavening force among the masses, of whom about three-fourths were held in slavery. Among the various classes and groups of society there was no brotherly relationship established nor any brotherly effort made to meet each other's needs. It is not too much to say that brotherhood, as now understood, was neither realized nor made operative by any nation of earth, before it was made an effective dynamic through the Christian religion.

Christianity's Contributions to Brotherhood

The impact of Christianity, with its new conceptions of brotherhood, upon the conditions of the Roman Empire in the early centuries, is vividly portrayed by Henryk Sienkiewicz in his famous story "Quo Vadis?" The Roman Vinicius is made to say: "I made the acquaintance of a wonderful man, a certain Paul of Tarsus, who spoke to me of Christ and his teachings, and spoke with such power that every word of his, without his willing it, turns all the foundations of our society into ashes. . . . I know not how the Christians order their lives; but I know that where their religion begins, Rome itself ends, our mode of life ends, the distinctions between conquerors and conquered, rich and poor, lord and slave ends, Cæsar ends, law and all the order of the world ends. I told Paul that society would fall apart because of his religion, as a cask without hoops; he answered, 'Love is a stronger hoop than fear.'"

Henry George, presenting the subject from a different angle, states: "The skeptical masters of Rome, tolerant of all the gods, careless of what they deemed vulgar superstitions, were keenly sensitive to a doctrine based on equal rights; they feared instinctively a religion that inspired slave and proletariat with a new hope; that took for its central figure a crucified carpenter; that taught the equal fatherhood of God and the equal brotherhood of men; that looked for a speedy reign of justice, and that prayed, 'Thy kingdom come on earth.'"

In these distinctive features of Christianity are to be found the forces of its success—the leaven which has permeated and transformed human society. Through them have been brought to bear the most powerful impulses and motives which can sway the minds and hearts of men.

Experience has proved again and again that schemes which seek the practical application of the principles of brotherhood in the affairs of men need to be deeply rooted and grounded in the truth of the Fatherhood of God. Without this steadying influence and inspiring impetus, enthusiasm for social reforms soon withers away, the plans become abortive, and the leaders visionary and impractical. To divorce the brotherhood of man from its religious sanction in the Fatherhood of God is to hide a light under a bushel, to present salt that has lost its savor, to offer a mere shell that has no vitality, and a vain attempt to galvanize a body that has no life.

Brotherly love as taught by Christianity tends to eradicate artificial distinctions among men, harmonize and correlate the divergent interests of all classes, enlist the sympathetic understanding and coöperation of those who labor for human progress, and to make the Golden Rule effective in the thoughts and actions of men. It topples despotic governments, levels up human society, and advances the kingdom of God on earth.

The achievements of the past are the pledge and prophecy of a more glorious future. The brotherhood of man established in the Fatherhood of God and vitalized by the religious enthusiasm of Christianity is destined to break down all national and racial prejudices, banish all differences of caste and creeds, and to make real the Federation of the world.

"The Golden Age lies onward, not behind.
The pathway through the past has led us up:
The pathway through the future will lead on, and higher."

CHAPTER XVIII

CHRISTIANITY'S CONTRIBUTIONS TO THE UPLIFT OF WOMEN

To understand and appreciate the contributions which Christianity has made to the uplift of women presupposes a knowledge of the conditions of women in the Roman Empire at the beginning of the Christian era; the status of women under the régime of the tribes of northern Europe which dominated the empire; and the influence exerted by Christianity in ameliorating the hardships and righting the wrongs which for ages have been inflicted upon women.

CONDITIONS OF WOMEN IN THE ROMAN EMPIRE

Women under Tutelage: Under Roman law for several centuries women were subject to the tutelage of their male relatives. The father or the husband was the legal guardian. The father had absolute power over the daughter, and could give her in marriage, and in some cases could annul a marriage after being contracted. After marriage the power over the wife passed to the husband, unless she had previously decided to remain under the authority of her father. The wife had no authority in the family life, nor in business and public affairs. The husband held over her the power of life and death.

Free Marriage: As a reaction against this excessive power and authority there developed a form of "free marriage." This was recognized by law and the children were regarded as legitimate. The form of marriage was a contract between the two parties. All that was required was mutual consent. Religious ceremony might or might not accompany the agreement, but it was not essential. The wife lived with her husband, but remained a member of her own family and was regarded by law as under the guardianship of her father; but as the tutelage of the father was restricted and became a dead letter, the wife was left practically free. Free marriage was based on mutual agreement, and when the contract began to grow irksome to either party, it could be speedily ended.

With free marriage was established the custom of the "dos" or endowment. The father or some paternal ancestor was required to endow the daughter. This endowment became the possession of the husband, but in case the marriage contract was broken, it was returned. All other property which the wife possessed she could hold independently of the husband.

Freedom of Divorce: With free marriage came freedom of divorce. Divorce could be secured by either party by simply expressing the fact in writing. Divorce became very common, and no sense of shame was attached to it. Many more divorces were secured by wives than by husbands. The frequency and ease with which divorce was secured finally became the butt of satirists and the bane of society. Seneca could write: "There are women who count their years not by Consuls, but by the number of their husbands."

Marriage lost its sanctity and attraction and was very generally avoided. Celibacy and childlessness existed to such an extent that taxes were imposed upon the unmarried and the childless. The aversion to marriage was so strong that many preferred to pay the taxes rather than to assume the marriage relation and to rear children. The taxation failed to restrain the growing evils.

Concubinage: Concubinage existed quite extensively. The Roman matron must live above suspicion. The purity of her character was jealously guarded, but the same standard of self-restraint was not required from the husband. Under the power of tutelage, the husband could slay both the wife and companion if guilty of adultery, but there was no restraint placed on the husband with his courtesans or female slaves. The law did not concern itself with any intimacy existing between a male citizen and an alien woman or female slave, and public opinion placed no stigma upon such relations. A citizen could have his consorts without fear of penalty or unfavorable criticism.

CONDITION OF WOMEN AMONG THE GERMAN TRIBES

Among the barbarous tribes of northern Europe, the women were held in higher esteem than by most barbarous people. The women were companions of their husbands and shared their dangers and journeys. In times of peril, the men sought the advice of the women. They considered them as oracles and their counsels as of sacred authority.

Tacitus writes with admiration of the position of women among the German tribes. He says that of nearly all the barbarous nations they alone were content with one wife. However, among the princes polygamy was established, but more as a distinction of rank than for gratification.

Among the women a high degree of virtue was maintained. Adultery was very rare. Any woman taken in the act was publicly disgraced by having her head shaven, and being beaten ignominiously through the streets. A woman leaving her husband without good excuse could be put to death by suffocation in a ditch.

Paternal Tyranny and Tutelage: Paternal tyranny and tutelage existed among these German tribes. The husband possessed absolute power over his wife. That the tyranny of husbands sometimes resulted in brutal treatment is evident from the fact that certain laws forbade the husband from gouging out the eyes or breaking the arms or limbs of his wife.

Tutelage among them was based in the fact that women were unable to bear arms and defend themselves in the highest form of judicial trial, which was the judicial duel. As women could not successfully defend themselves they were represented by guardians or tutors, and the lawful guardian was the husband or father. The law gave the husband the right to sell, punish, or kill his wife. If the husband killed his wife when innocent, the law required that he should pay her parents a heavy fine. The husband had control of all property, and could sell, if he desired, the property which he and his wife acquired in common. The property which belonged to the wife he could sell only as her guardian and not as the owner. The custom of buying and selling wives like property was very general, and long after the custom ceased, the phrase "Buy a wife" continued in common speech. Under the influence of Christianity the purchase money was replaced by the "dower."

Christianity's Contributions to the Uplift of Women

The exalted position and dignified service assigned to women by Christianity bore fruit in the improved status of women throughout the Roman Empire.

Christianity could not tolerate the liberty and license under the Roman system of concubinage and free marriage with their attendant mischievous brood of easy divorce, neglect of children, and the temptation for men to choose partners and cast them aside when satiated. By every means—through legislation, through severe penitential penalties, by preaching, writing, and constant exhortation—Christian leaders sought to extirpate these evils.

The influence of the new religion was the chief factor in breaking the power and authority of tutelage, and in securing for women the right to possess and dispose of their property, and greater equality before the law. Under the Christian ideal of partnership in marriage and the equality of male and female before God, the evils of tutelage could not long survive.

The prejudices against women among the German tribes, based in the belief of women's inferiority and inability to bear arms, and to defend themselves in the judicial duel, were gradually removed.

The tribal customs of buying and selling wives were slowly displaced by the Christian ideals of the personal and property rights of women. To buy or sell a wife as a man would bargain for a cow or goat was not in harmony with the Christian conception of a woman as a child of God, and the companion and helpmeet for man. Such bargainings were not allowed among Christians, and they sought to combat the customs beyond their membership by encouraging the practice of giving a "dower" with the wife. The "dower" became the property of the wife and proved of great benefit in aiding her to acquire a new dignity and greater freedom from man's caprice and selfish authority.

THE RISE OF ASCETICISM

As the advancing tide of the ocean is ever accompanied by backward currents and frequent, dangerous rip-tides, so human progress in any direction is ever met by opposing forces and reactionary movements. In the early history of the Church the spread of Oriental ideas and customs concerning the limitations and inferiority of women and the rise of asceticism like perilous rip-tides impeded progress and restricted the liberties and privileges which had been accorded to women.

The notion prevailed that the marriage relation was not so pure and noble as the state of virginity. Celibacy for the clergy was vigorously advocated. For the clergy not to marry was considered as an act of virtue, and a married clergyman was expected to abstain from the privileges of the marriage relation after being ordained. As early as the fourth century the Church sought to enforce celibacy upon the clergy. As this passion for asceticism increased, marriages decreased, morality declined, and matrimony fell into disrepute.

This undue ardor for celibacy was altogether foreign to the teachings of Christ and the spirit of the New Testament. It is an example of the dire results of human ignorance and misguided zeal, which, from time to time, has retarded the spread of true Christianity and reacted against the steady advance of human society. It points the obvious lessons that the harmony and progress of human society depend on happy, virtuous homes, and such homes are possible only as women are accorded their true place as the equals and worthy companions of men.

The Social Evil

Among the ancient Greeks and Romans, professional courtesans were frequently accepted as leaders in society. As companions of their male consorts they were admitted freely to the festive gatherings and accorded more liberty and greater homage then the lawful wives.

The religious life and social customs of both ancient and modern non-Christian nations have set their seal of approval upon the social evil. It is buttressed in their social, moral, and religious codes. The sacred books of all religions, except Christianity, regard the evils of the sexual relationship with a spirit of levity. In ancient Greece and Rome and in modern non-Christian lands multitudes of young women have been set apart in the name of religion to make merchandise of their bodies and to gratify the lusts of men.

Wherever these evils exist in Christian lands they are without the indorsement of Christianity, and in direct opposition to the emphatic standards of purity set up in the New Testament. The Bible frankly discusses the evils of primitive times and of primitive peoples, and the facts of sexual impurity are not treated with levity, nor glossed over with seductive art and alluring language. They are stated in plainest speech, never condoned, and invariably emphatically condemned.

With the spread of Christian ideas of purity, higher regard for the sanctity of the marriage relation, stricter ethical standards for society, and greater respect for women, those who openly flaunt their disregard for the laws of sexual purity are considered lower by contrast and held in greater condemnation in Christian communities than the courtesans of ancient Greece and Rome and similar women in non-Christian lands of to-day. The very contrast is an evidence of progress.

In Christian lands, no one who follows the life of shame does so under the sanction and driving power of religious and social customs. Each one elects to live under such conditions because of her own folly, corrupt habits, or combination of unfortunate circumstances. Under Christian civilization both religion and society set their faces with marked disapproval against this evil, and much is done by both to save these women from the life of sin.

The Christian ideal requires the same standard of purity for both sexes. As society advances toward this just requirement and to a clearer recognition of the fact that the young man is equally guilty before God and man as the young woman, and as the young men in the spirit of Christianity practice self-restraint, the evil is greatly mitigated.

As Christian influences are thrown around the women and girls of the poorer classes in our great cities, and they are taught the value of industry, cleanness of body, and purity of character, and educated to see the folly of pleasurable vices, the scourge is lessened.

The gospel of Christ is the only adequate moral and religious force that can make war successfully against this evil intrenched in human lust and greed. Christ, alone, of all the great religious teachers and leaders, gave a message of hope and pardon to women in the slough of impurity. Christianity, alone, of all the great religions, has a gospel of emancipation for these outcasts of human society.

Christianity and the Exaltation of Marriage

The institution of marriage is represented by Christ and the New Testament writers as being of divine origin, and as the most sacred bond between man and woman. It is a compact for life, and faithfulness and purity are demanded from both parties to the contract. It is a union which can be broken only by unfaithfulness to the marriage relation. Separation may be permitted for other reasons, but remarriage is permissible when divorce follows infidelity to the marriage relation. The Apostle Paul, as interpreted by some, extends the ground for separation so that divorce and remarriage may follow malicious desertion of an unbelieving partner. (1 Cor. 7: 15.) Marriage is invested with a sacred, mystical significance as an earthly symbol of the spiritual union between Christ and his people.

Through the Christian ideal of marriage, more than by any other one influence, the dignity of family life has been secured, and women lifted from the position of man's chattel and slave to that of man's equal, honored wife and queen of the home. As society advances in intelligence, refinement, and morality it more nearly approaches this Christian ideal, which is the best guarantee of the stability, purity, and happiness of the race.

Christianity Inspires the Harmonious Development of Woman's Personality

By Christianity great stress and value are given to those qualities of character which were despised or treated with indifference by the Romans, such as humility, patience, gentleness, modesty, pity, love, and self-abnegation. These are the virtues in which women admittedly excel; and by special emphasis on these elements of character, Christianity secured for women far greater respect and appreciation than had been previously given them.

The truth that woman is not the inferior of man, but his counterpart and complement, was emphasized by Christianity. Physically man is admittedly superior, but in the strength of patient endurance woman is more than his equal. The mind of man may be more dominating and vigorous in expression, but the mind of woman is more nimble, and in tact and the expression of the finer emotions is more ready and apt. Woman surpasses man in tenderness, compassion, love, and self-sacrifice.

Morally, woman is man's superior: she may yield to the petty temptations of vanity, jealousy, spite, and social position; but man is more prone to coarseness, brutality, intemperance, and sensuality. Woman is man's superior in spirituality: she more readily apprehends and appreciates the spiritual verities, and is more consistent in her religious devotions and service.

As Christianity brought to mankind a keener appreciation of the more feminine virtues, there came a new evaluation of character, and women were correspondingly exalted in dignity and esteem, and found greater freedom in the development of personality and in the achievement of their best and noblest powers.

Christianity Gives to Women a Position of Dignity and Honor

Among the ancient Jews and the early Christians women were treated with great consideration and honor. The picture of the ideal woman in the thirty-first chapter of Proverbs, taken out of its Oriental frame, might fittingly represent the ideal woman of any age or civilized country. The respect and dignity accorded to woman by Christ and the Apostles is the fitting climax of that conception of womanhood, ever growing in nobility, as recorded in ancient Jewish Scriptures. The favorable attitude of the early Christians toward women, the honor in which they were held and the exalted position granted to them, is evidenced by the fact that the enemies of Christianity cast the reproach that Christians gave to women too much consideration and too high a position.

In the foreword of her splendid work on "The Women of the Bible" Mrs. Margaret Sangster writes: "In reading the Bible we are constantly impressed by the frequent mention of woman, by the reverence paid to motherhood, and by the part women had in the affairs of the Church and nation. They are never overlooked, never forced into the background, and invariably receive their due praise or blame, while no concession is made to the weakness of their sex. The honor given to women both in the Jewish and the Christian religion is in marked contrast with the contempt and patronage displayed to her by Islam and by every non-Christian creed. . . . As we leave the Old Testament behind us and step from the shadows into the clearer light of the new dispensation, we find more and more the dignity of woman, the beauty of her character, the loveliness of sacrifice, the perfume of devotion, and the sanctity of the home treated with significant emphasis."

The great prominence given in the New Testament to the godly women—to Anna, Elisabeth, and the devoted women disciples of Jesus who followed him and ministered to his needs; the warm commendation by the Apostle Paul of the women helpers in the gospel who labored earnestly for the spread of Christianity; the enthusiastic praise given the prophetesses and coworkers, and the honorable mention of the four daughters of Philip—all served to increase the respect and appreciation for women. Above all, the exalted position assigned to Mary, the mother of Jesus, the purity and nobility of her character and the halo of idealism which finally enveloped her, all tended to lift and purify men's thoughts of womanhood, and gradually the respect granted to the mother of Jesus passed easily and naturally to women generally.

Christianity Promotes the Emancipation of Sex

The Bible through its emphasis on the value and equality of every individual has laid the foundation for society that concedes no inequality of sex. The teachings of the Bible when rightly understood and applied secure the emancipation of women from the fetters of sex prejudice and the bondage of social customs under which they have been "cribbed, cabined, and confined" for thousands of years in a man-monopolized world. Christianity proclaims to all mankind the Magna Charta of every man and woman: "There is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." Under this charter of liberty and equality all caste of sex will eventually be abolished.

Certain passages of Scripture have been interpreted by some as placing women under unwarranted restrictions and limitations. These passages when taken out of their context and considered without regard for the social conditions, prevailing customs, and prejudices which governed pagan society, may appear to place restrictions upon the women who were members of the Christian Churches in ancient pagan cities.

It is evident from the records of the New Testament that women were granted a large measure of freedom in public worship and ministrations of the churches. This liberty granted by Christians in the enthusiasm of their new religious ideals was entirely contrary to the social customs of pagan society. In pagan cities to which the apostles and missionaries carried the gospel, the women of the respectable classes were placed under considerable restraint by laws and customs. None but the courtesans and lewd women were permitted liberty in public life and social gatherings. The freedom enjoyed by the women converts to Christianity in these non-Christian cities laid them open to suspicion as to their character and chastity, as judged by the established usages. That they attended the Christian gatherings and freely participated in them invited the imputation that they were immodest women. Possibly some of these pagan converts to Christianity had their heads turned by their new-found freedom, and by their zeal and forwardness gave some foundation for the criticisms of their enemies.

The simple and natural explanation of the Bible injunctions concerning the conduct of women who were members of the churches in pagan cities would seem to be that they should avoid imperiling their liberties by unnecessarily antagonizing the opinions and customs of the age. When the teachings of the New Testament are taken in their entirety, and interpreted in harmony with their context and the conditions of the times in which they have their setting, they are seen to be in no wise derogatory to women; but, on the contrary, women are extolled for their splendid qualities, praised for their virtues, commended for their philanthropic labors, dignified as the equal and helpmeet of man, and given an exalted place in the ministrations of Christianity.

The charge has been made that Christianity has been tyrannical and unjust in its treatment of women, and that under the influence of the Bible women have been burned as witches, sold as slaves, and reduced to drudgery and subjection.

Admitting that such things have at times been done in the name of Christianity, a candid estimate of the facts will require the statement that such things when done were not in accordance with the teachings and spirit of Christianity, but were the result of the general intellectual bondage, ignorance, and superstition of people who failed to grasp the spirit of justice, equality, and liberty which the Scriptures always inspire in minds capable of receiving their lofty ideals.

It is a matter of fact, and of great significance in refuting this superficial charge against Christianity, that it may be stated with confidence that practically all the women engaged in reforms for the advancement of their sex are women inspired and sustained in their service by Christian ideals and incentives, and that in all Christian lands the reform movements which have for their aim the welfare of women are based squarely on the principles taught in the Bible.

Not until the nineteenth century did men and women begin to realize the full implications of the democracy of the New Testament, and to cast off the fetters which for ages bound women with the galling yoke of social customs and imagined inferiority.

This is not to be wondered at when we consider the unfavorable conditions existing at the beginning of the Christian era — the effete polytheistic civilization of Rome, the undeveloped state of the barbarian tribes of Europe, the lack of appreciation of the value of the individual, the established institutions of slavery, concubinage and child exposure, and the almost universal belief in the inferiority of women. Nothing less than nineteen centuries were needed for the suppression of these evils and the conquest and Christianization of humanity.

In some countries women are still regarded as inferior, deprived of certain personal and property rights, and subjected to inequalities in domestic and social life. While these evils have not been entirely abolished, yet under the influence of Christianity they have been diminished, and as society advances in intelligence and morality it becomes more and more clearly understood that these wrongs are contrary to the spirit and teachings of Christianity, and that they are practiced by people who are not guided and influenced by its lofty ideals.

In Christian lands women are coming into their heritage of freedom and equality. The women of Christendom are keen, alert, and militant. They have broken the bonds of limitation and isolation, outgrown the shell of numbing sex-consciousness and hoary customs, and with passionate intensity that brooks no denial they assert and secure their righteous demands in proportion as Christian ideals and moral forces become regnant in society.

THE INFLUENCE OF CHRISTIANITY UPON THE LEGAL EQUALITY AND INDEPENDENCE OF WOMEN

The legislation of all Christendom, and particularly that of Great Britain and the United States, marks important stages of progress in the line of approach toward the liberties and privileges for women embodied in the Christian ideal.

The Christian contribution of the equality and independence of women is perhaps best seen in their exalted position in society throughout the United States and in their standing before the law of the land. In the more favorable legislation the mother stands practically on an equality with the father, with her rights safeguarded and her independence maintained.

Schouler, a recognized authority in this sphere, in speaking of the legal status of women in New York State, says: "Married women in that State are well-nigh emancipated from marital restraints, so far as concerns their property, while their husband's rights therein are exceedingly precarious."

In the words of Judge Kent: "The preëminence of the Christian nations in Europe and of their descendants and colonies in every quarter of the globe, is most strikingly displayed in the equality and dignity which their institutions confer upon the female character."

The matter is ably summed up by Judge Foster in his decision given in a notable case in 1882, in which he sustained the demurrer of a husband who was sued for the slanderous words of his wife against another woman, and sets forth the progress in the legal status of women: "The woman being thus by the common law utterly within her husband's control, his chattel, his ox, he became personally and solely answerable for torts, as for the trespasses of his other cattle; and, of course, the law could pursue no other consistent system than that which declared all her contracts absolutely void. Such was the social and legal status of a married woman centuries ago; and the change of her condition before the law seems to be much less in England than in New Hampshire. The influences of Christianity and a more widely diffused system of moral and religious education have gradually ameliorated woman's social condition, and elevated her to the state of dignity and importance she possesses today. Like all the changes of advancing civilization, this change has been very gradual, but it has been a steady march from slavery to freedom."

The moral ideals and spiritual incentives of Christianity combined with reason and love of fair play lead naturally to the legal equality and independence of women. The principles of human equality, of the equal responsibility of man and woman before God, will diffuse all society and secure women's rightful place among men.

Christianity Has Inspirited Women for Great Enterprises

Under the leadership of women great benevolent agencies have been organized as auxiliaries of the Church.

Women have been leaders in the missionary enterprises, organizing educational classes, holding inspirational meetings, raising large funds, and sending forth women for the numerous departments of missionary work in the homeland and in foreign fields.

In the Bible schools and young people's societies, women have furnished the majority of the leaders and teachers. The social and philanthropic work of the Church has been primarily the work of women, and in every department they have demonstrated their fitness and ability.

Women have been pioneers in the temperance reform movements under the auspices of the Church, or initiated by the inspiration of Christianity, which have been potent factors in crystallizing public sentiment against the waste and curse of intemperance.

Perhaps we can do no better than quote in this connection the gracious words of Miss Frances E. Willard, the uncrowned queen among Christian women, whose memory is enshrined in the hearts of millions because of her loving service in applied Christianity. In answer to these two questions, "Have the teachings of the Bible advanced or retarded the emancipation of woman?" "Have they dignified or degraded the mothers of the race?" Miss Willard wrote: "In reply I would say that, as a matter of fact, the nations which treat women with the most consideration are all Christian nations; the countries in which women have open to them all the opportunities for education which men possess are Christian countries; coeducation originated in Christian colleges; the professions and the trades are closed to us in all except Christian lands; and the woman's ballot is unknown except where the gospel of Christ has mellowed the hearts of men until they became willing to do women justice. Wherever we find an institution for the care and the comfort of the defective or dependent classes, that institution was founded by men and women who were Christians by heredity and training."

It is only under civilization which we call Christian that women have been permitted to enjoy their freedom, acquire liberal education, choose their vocations, claim their own wages, possess their own property, testify and defend themselves in court, exercise authority over their children, share in the accumulations of property during marriage, employ the right of franchise, secure equality with man, reign as queen of the home, and wield an unbroken scepter of social, moral, and religious influence.

It has been a slow march of progress from a man's world in which women were treated as inferior beings and subordinated to man's pleasure and passion. From tutelage to independence—from being man's slave and drudge to the recognition of personal independence, property rights, and equality with man in all relations of life—the road has been rough and rugged, the conflict bitter, and the advance frequently retarded by selfishness, passion, and prejudice. But tutelage has disappeared in lands in which Christian ideals hold sway, and the absolute power of the husband has yielded to moral influence, the power of love, companionship, and partnership between men and women.

Many forces have contributed to this great change in human society—the development of humane legislation, the rigorous virtues of the German tribes, the growth of democratic ideas--but the greatest revolutionary force has been the humane and spiritual incentives engendered by the teachings of Christ and the Apostles.

CHAPTER XIX

CHRISTIANITY'S CONTRIBUTIONS TO HUMANE LEGISLATION

BY the beginning of the fourth century the influence of Christianity became clearly evident in the legislation of the Roman Empire. Of the Emperor Constantine, his biographer makes the statement: "He desired to conform his legislation to the spirit of Christianity."

The Edict of Milan was one of the first issued by Constantine, in 313. It granted freedom of worship to Christians as well as to worshipers of all faiths. The Christian clergy for the first time were placed on an equality with the pagan priests and released from all burdens and responsibilities of civil offices.

The Church was granted the legal right of manumission. This gave great impetus to emancipation and facilitated the freedom of a multitude of slaves.

Laws were enacted proscribing the heathen religion and promoting Christianity. Archbishops were granted the legal right to protect the weak and to be arbiters in civil cases. Heathen temples were not to be restored. The State officials were forbidden to participate in the heathen sacrifices, and later, the sacrifices were forbidden.

Humane laws were passed mitigating the cruel treatment of prisoners. The punishment of criminals by crucifixion and the breaking of legs was abolished. The Cross, the symbol of the sufferings of Christ, was held in sacred regard by all Christians, and was no longer to be used in punishment. The branding of criminals upon the face was forbidden as unworthy of man made in the image of God. Legislation forbade criminals to be sentenced as gladiators; they were henceforth to be sentenced to labor in the mines. By this enactment the State no longer coöperated to promote gladiatorial shows. Prisoners were to be kept under humane conditions and not to be confined in cells deprived of air and light. In 340, a law was passed prohibiting the mingling of sexes in prison. Judges and Church officers were required to visit the prisons to see that prisoners received proper treatment.

Rigid laws were enacted to suppress the evils of divorce and concubinage. Illegitimate children could be made legitimate by the subsequent marriage of the parents; the object of this law was stated as being to break up the practice of concubinage. The law also forbade public officials making known their condition of concubinage.

Child exposure and the sale of children were forbidden, and provisions were made for the care of unfortunate children by the State when the father was unable to support them. The historian Uhlhorn states: "From the days of Constantine there existed a Christian Magistracy—in these words the whole result is summed up to every one who can comprehend their meaning."

Under the Emperor Theodosius, 379-395, Christianity was made the State religion, and pagan worship was prohibited with the penalty of death.

Laws were passed against the public entertainment by female musicians whose profession promoted the social vice. And later, legislation proscribed the selling or training of these females for this profession and forbade their employment at private festivities.

Justinian Codifies the Roman Law

About the year 460 B.C. the laws of Rome were reduced to writing and became known as the "Laws of the Twelve Tables." Beginning with this compilation, Rome ever built its legislative domes more vast to meet the needs of the expanding republic and empire. In the second century of the Christian era, under the régime of Hadrian and the Antonines, the legislation gave evidence of the growing humane spirit among the Stoic jurists.

When Justinian came to the throne in 526 A.D., there was such a mass of legal opinions, decisions, enactments, and legal treatises that there was no point of law about which even the jurists could be sure. Justinian employed the ablest jurists of his day to codify the law. Tribonian and other able lawyers produced a condensation of all previous legislation in twelve books, known as the Justinian Code. In seven years two hundred and fifty laws and fifty judgments were added, and a new edition of the Code was published in 534. A manual of law, known as the "Institutes," was also published for the use of law students. Later, the Digest or Pandects of Justinian were published. To accomplish this Herculean task all previous legislation was analyzed, two thousand volumes of legal treatises condensed, and finally three million judgments were reduced to a hundred and fifty thousand. In codifying the Roman law Justinian cleansed the Augean stable of legislation and rendered a lasting service to humanity.

Subsequent judgments and enactments of Justinian were published under the name Novellæ. In this appeared new laws inspired by the new religion. In legislation upon the exposure and abandonment of children, Justinian took the advanced ground that all abandoned infants of slaves became free by the act, and were granted the legal right to acquire property and to bequeath the same by will.

Of legislation under Justinian, Lecky in his "History of European Morals" states: "Under Justinian, however, new and very important measures were taken. In no other sphere were the laws of this emperor so indisputably an advance upon those of his predecessors. His measures may be comprised under three heads. In the first place, all the restrictions upon enfranchisement which had accumulated under the pagan legislation were abolished; the legislator proclaimed in emphatic language, and by the provisions of many laws, his desire to encourage manumission, and free scope was thus given to the action of the Church. In the second place, the freemen, considered as an intermediate class between the slave and citizen, were virtually abolished, all or nearly all the privileges accorded to the citizen being granted to the emancipated slave. This was the most important contribution of the Christian emperors to that great amalgamation of nations and classes which had been advancing since the days of Augustus; and one of its effects was, that any person, even of senatorial rank, might marry a slave when he had first emancipated her. In the third place, a slave was permitted to marry a free woman with the authorization of his master, and children born in slavery became the legal heirs of their emancipated father. The rape of a slave woman was also in this reign punished, like that of a freewoman, by death. . . . The services of Christianity in this sphere were of three kinds. It supplied a new order of relations, in which the distinctions of classes were unknown. It imparted a moral dignity to the servile classes, and it gave an unexampled impetus to the movement of enfranchisement."

Humane Legislation under Charlemagne

By the Emperor Charlemagne, 768-814, the Church and the State were reorganized and greatly strengthened. The boundaries of civilization were extended and the barbarian tribes held in check on the frontiers.

Charlemagne introduced Christian ideals and principles in his administration. He codified the laws of the German tribes, and modified and adapted them to Christian standards. In his legislation he made free use of the Canon law which consisted of the customs, enactments, and precedents of the ecclesiastical legislative bodies. (A compilation of these Canon laws was made in the twelfth century. During the following two hundred years many laws were added and other codes developed. A fourth compilation of these Canon laws was made early in the fourteenth century.) To many of the Church laws Charlemagne gave the sanction of the State and attached penalties for their violation. The clergy had assumed the right of asking for tithes upon the basis of the Old Testament teachings. Charlemagne made tithing a law of the land and expressly based the law on the authority of God's commandment. The prohibition of usury had long been an ecclesiastical ordinance, and Charlemagne established it as a State law.

"In his capitularies, as they were called," says Romayne, "Charlemagne gives the grand scheme of his legislation, explains the laws that ought to regulate every department of government, as well as the rights of property, the immunities of ecclesiastical benefices, and all this with a completeness that, while embracing the great precepts necessary for salvation, extends even to the directions for the cultivation of flowers and vegetables. Though endowed with a towering genius, in his enactments he did not disdain to ask the advice of friends, and issued his capitularies, he says, 'as the defender of the Holy Church and the helper in all things of the Apostolic See, in consequence of the exhortation of all the faithful, and especially by the advice of the bishops and priests.'"

Christianity and the Anglo-Saxon Laws

The standards of the Christian faith and morality were stamped upon the legislation of the Anglo-Saxons. The kings and lawmakers were men of religious convictions, and in their laws they set forth Christianity as the basis of their codes.

In the ninth century, Alfred the Great established trial by jury, and laid the foundation for British literature and law and the British Empire. In codifying the laws of the land, Alfred placed at the head the Ten Commandments. The system of legislation imposing money fines and legal penalties to replace the ancient customs of fighting and seeking personal revenge is credited by him to the direct influence of the Christian faith. Among the many laws adopted from the Old Testament was kindness shown to strangers, and the law granting freedom to slaves in the seventh year.

The legislation of King Ethelbert, in the tenth century, reads like a quotation from the New Testament: "And let every man carefully eschew unlawful concubinage and rightly observe the divine laws." "Comfort and feed God's poor." "Everyone earnestly consider himself that he turn from his sins and that he correct other men for injustice, and that above all things he love his Lord." "That we all love and worship one God and zealously hold one Christianity."

The leavening influence of Christianity is apparent in the legislation of King Canute, in the eleventh century: "We instruct that every one guard himself against lasciviousness, and against every kind of fornication, and against every kind of adultery, and we also instruct every man that he earnestly have the dread of God in his mind, and by day and night that he fear for his sins, dread doomsday, shudder for hell, and ever suppose the end of his day near to him." Such legal codes give evidence of the moral force of Christianity, which, together with other humanizing influences, lifted the nations from barbarism to civilization.

Christianity and Trial by Ordeal

Under Roman law was established the principle that the burden of proof rested with the accuser, and the defendant was acquitted if the accuser failed to prove his case. This wise law was set aside and trial by ordeal was adopted. The burden of proof was thus shifted upon the defendant. If the victims escaped without injury from these brutal ordeals, they were declared innocent, but if injury came to them it was taken as an evidence of guilt established by divine judgment. The trial by ordeal took various forms—trial by water, by fire, by the cross, by the eucharist, and by the bier.

Many of the broad-minded Church leaders, including archbishops and popes, remonstrated against these superstitious methods as being contrary to the Christian faith and order. However, the customs continued and were practiced by many clergymen, and even synods and councils gave their sanction.

The teachings of Christ, the protest of many leading churchmen, the denunciations of numerous liberal thinkers were all opposed to these methods of torture, and after long centuries, with the spread of general culture and the growth of brotherly love and justice, these degrading customs, like bats that fly and fatten in the dark, vanished before the light of reason and the religion of love.

Shipwreck, Piracy, and Privateering

In all ages up to very recent times shipwrecked mariners have been regarded as legitimate plunder, made captives, and their property seized as booty. The

Visigoths and the Anglo-Saxons, moved with the humane teachings of Christianity, were first to make laws against the plundering of vessels and the inhuman treatment of the unfortunate victims. Richard I, 1190, having been saved from shipwreck, issued a proclamation: "For the love of God and the salvation of his soul demand safety and protection for all shipwrecked persons and their goods in whatever land or sea." Church councils protested against the inhuman treatment of the shipwrecked, and the mercantile organizations denounced the cruel practice. One of the early mercantile codes declared that the guilty persons should be burned in their houses and their places turned into hogpens.

During the twelfth and thirteenth centuries piracy was common on all seacoasts. Any state, city, town, or individual could fit out a ship and prey on other ships. Towns and cities fitted out ships to make war on other towns and cities, and pirates infested every coast. The curse and waste through piracy became so great that the commercial cities were compelled to make treaties and form leagues in self-defense. Codes were developed and treaties made to overcome the barbarous practice.

Christianity and Kindness to Strangers

All nations and tribes have looked upon strangers as their natural prey. By the ancient Greeks and Romans strangers beyond their domains were regarded as barbarians and natural enemies. As the Roman Empire extended its boundaries, people of diverse tribes were received into the melting pot and fused into the life of the nation, but the spirit of disdain and hostility was manifested toward people beyond the frontiers. This antipathy became crystallized in the proverb: "A man is a wolf to the man he does not know."

Among the barbarian tribes a stranger was looked upon with suspicion as an outcast, perhaps an outlaw, a thief, or a murderer. With the breaking up of the Roman Empire and the ascendency of the Teutonic tribes the spirit of inhumanity toward strangers found expression in rigid legislation.

Through the centuries the humanitarian ideals of Christianity have tended to soften the hard lot of strangers and to secure for them some favorable legislation. Charlemagne, in 803, urged all within his empire to be hospitable toward strangers and travelers as they would that Christ should be merciful to them. Judges were required to make no distinction between strangers and citizens upon the ground that such is the true judgment of God. Strangers were not to be unduly burdened nor oppressed with taxes. King Alfred, of England, commanded his subjects not to vex strangers on the ground that the Lord's people had been strangers in the land of Egypt.

Severe laws against strangers continued to exist among the nations of Europe until a very recent date. Public opinion yielded but slowly to the broadening influences of religion and reason; humanitarian legislation followed national enlightenment; and modern treaties among nations have secured for strangers exemption from many unjust discriminations and oppressions.

CHRISTIANITY AND THE DAY OF REST

To Christianity we are indebted for the religious sanction, legal recognition, and the general observance of the first day of the week as a day of rest. For three centuries Christians had observed this day of rest before it was recognized by law under Constantine. Early in the fourth century all civil public acts were prohibited with the exception of the emancipation of slaves; all forms of labor were prohibited "on the day of the sun" with the exception of agriculture, which was considered as depending on the weather and therefore allowed. These first Sunday laws were of special benefit to the slaves and laborers, as it secured for them the much-needed rest from incessant toil.

From time to time other legal restrictions were thrown around the day of rest, and these laws reflected the growing sentiment in favor of its observance. By Theodosius all public spectacles on the day of rest were prohibited; under Charlemagne the laws pertaining to the observance of the day were embodied in his capitularies.

The clergy were very zealous in their advocacy of its observance, and laid it upon the consciences of the people as a duty to both God and man to rest from physical labors and devote the day to religious worship and re-creation.

Under the pressure of modern industrial conditions, and the greater demands made upon time, energy, and resources, men and women need more then ever one day in seven as a period of rest and recreation of body, mind, and soul. Without this periodic rest day there would be a breaking down of body, a wearing out of brain, and a corresponding degeneracy of the moral faculties. To keep one day in seven for rest, worship, and brotherly service for others is to store up health and happiness in the bank of life and to receive compound interest on the investment. The day of rest gives to all classes of men a chance to rest from their arduous labors, stand upright in the dignity of manhood, and listen to the eternal chimes that peal forth the joyous strains that every man is a son of God and a child of eternity.

CHAPTER XX

CHRISTIANITY AND MODERN SLAVERY

THE doctrines of God's Fatherhood and man's brotherhood are not compatible with slavery. As society becomes imbued with the knowledge that Christ died for all men, and that all men are free in Christ Jesus, the cruelties of slavery are lessened, the galling yoke lightened, and finally the enthralled are emancipated. History shows the slow working of the gospel in the minds of all classes, and that Christianity throughout the early centuries and the Middle Ages championed the cause of the slaves and serfs, pleaded for humanitarian treatment, and encouraged and promoted manumission.

In Scandinavia, at the end of the eleventh century, the Christian King Knut declared for the abolition of slavery. By the fourteenth century slavery had ceased to exist in Norway and Denmark. In Sweden, King Magnus Ericsson, 1335, proclaimed that in honor of the Virgin Mary, and for the salvation of the souls of his father and uncle, no Christian should be held in his kingdom as a slave.

In Norway and Sweden serfdom never became very general because of the deep religious convictions which existed against the injustices of the system. In Denmark the feudal system became firmly established, numerous wars impoverished the people, and serfdom became general.

According to French annals slavery existed in France up to the twelfth century. By the thirteenth century slavery had ceased to exist and tne feudal system prevailed.

In England the city of Bristol was a great slave center. Long trains of British youths and maidens were sold and exported to foreign countries as slaves. The maidens were often ruined for the purpose of raising children for the slave market. Bishop Wulftan, of Worcester, in the eleventh century, made vigorous protest against the slave traffic in Bristol. In the fourteenth century, John Ball, a monk, preached the Christian doctrine of equality and liberty, and declared that men made in the image of God should never be degraded by servitude. John Wycliffe, by his effective preaching and translation of the Scriptures into the language of the people, and through his trained followers—the Lollards—did much to bring the people of England to a realization of the degradation and injustice of slavery and serfdom.

The continuous working of the leaven of Christianity upon all classes in all the countries of Europe, together with the changing conditions which resulted in the establishment of the feudal system, brought about the gradual transition from slavery to serfdom, and later the enlarged degrees of liberty and the final overthrow of servitude.

By the fifteenth century slavery was practically eliminated from Europe. Among the small Italian States Mohammedan captives were still sold as slaves, and there was some slavery in other European countries. Serfdom, which had supplanted slavery, continued in every country of Europe, except Norway and Sweden, until the eighteenth century. The newspapers of the eighteenth century championed the cause of the serfs and protested in the name of religion and humanity against the exactions and injustices which kept the poor in ignorance, degradation, and irreligion.

The influence of the Christian religion in curtailing the evils of slavery and securing its final abolition is well stated by Sir Thomas Smith in "The Commonwealth of England," written about the close of the sixteenth century: "I think both in France and England the change of religion to the more gentle and more equal sort (as the Christian religion is in respect to the Gentiles) caused this whole kind of servitude and slavery to be brought into that moderation . . . so that they almost extinguish the whole. . . . This persuasion, I say, of Christians, not to make nor keep his brother in Christ servile, bond, and underling forever under him, as a beast rather than as a man, and the humanities which the Christian religion doth teach, hath engendered through realms (not near to Turks and barbarians) a doubt, a conscience, and scruple to have servants and bondmen; yet necessities on both sides, on the one to have help, on the other to have service, have kept a figure and fashion thereof."

There were other forces working in society which greatly assisted in undermining the systems of slavery and serfdom. The Crusades exhausted the wealth of many of the feudal lords and weakened their power over their followers. The development of commercial cities and the scarcity of workers caused by the death of multitudes in the Crusades enabled men to demand wages for their labor, and it was discovered that men who worked for wages did better work and were more profitable to their employers than the serfs. Then, too, the rivalries and contentions between the kings and nobles enabled the common people to secure rights and privileges in return for their support. However, the greatest factor in undermining slavery and serfdom was the gospel declaring all men to be brothers and exalting each individual as a person for whom Christ died.

THE TRAFFIC IN NEGRO SLAVES BY EUROPEAN NATIONS

In the fifteenth century began the traffic in negro slaves by European nations. A voyage to the coast of Africa led to the discovery that an extensive traffic in slaves was carried on among the barbarous tribes. Some black slaves were imported into Europe, but it is not probable that the negro slave traffic would ever have become extensive in Europe.

With the opening up of the West Indies and America there was a great demand for workmen in the mines and fields. To the Spanish colonies of the new world were brought tens of thousands of slaves from Africa during the sixteenth century. In 1562 the first ship from England, under the command of John Hawkins, brought negro slaves to the West Indies, and soon after England became the largest exporter of African slaves. According to the historian Bancroft, during the century preceding 1776, England brought 3,225,000 African slaves to the English, French, and Spanish colonies. The historian estimates that between five and six millions of negroes were brought to the new world by the European nations and sold as slaves from 1519 to 1807.

The exportation of slaves from Africa to the new world involved cruelties and horrors unknown to European slavery of former centuries. They were carried to distant lands beyond the Atlantic Ocean. They were herded in boats like cattle, held below the deck in chains, amid stifling air, stench, and disease. Many died while in their chains, and living slaves remained chained to the dead bodies of their companions until the corpses were released and thrown into the ocean. In the passage across the Atlantic it is believed that 350,000 died from the suffering and exposure and were cast into the sea. Those who survived the hardships of the journey were sold to their foreign masters and made to work in the mines and on plantations under the lash of taskmasters.

The traffic in negro slavery was sanctioned by jurists, statesmen, and churchmen. It is true that many popes and church councils declaimed against the iniquity of slavery, and many influential individuals protested in the name of Christianity against the inhumanities. However, the traffic in slaves increased. One of the popular arguments advanced in favor of slavery was that the conversion of a negro outweighed all the sin of man-stealing and slavery. This fallacious slogan greatly stimulated the evil.

The colonists in the early days made protest against slavery. Various bills were presented to the British government protesting against the importation of slaves, but later, many of the colonies favored the slave traffic as strongly as the mother country.

Oglethorpe, the founder of Georgia, stated that slavery was prohibited in that colony, and gave as the reason: "Because it is against the gospel as well as the fundamental law of England."

The Quakers were consistently and constantly opposed to the evil and in a public declaration in the latter part of the seventeenth century they registered their vigorous protest: "Though the negroes are black, we cannot conceive there is more liberty to have them slaves, than it is to have other white ones. There is a saying that we should do to all men like as we will be done by ourselves, making no difference of what descent or color they are. . . . Ah! do consider well this thing if you would be done at this manner, and if done according to Christianity. . . . Truly, we cannot do so, except you should inform us better thereof, namely, that Christians have liberty to practice these things. Pray what thing in the opposition to slavery based on moral and religious convictions.

The American Anti-Slavery Society was organized in 1833. Able leaders were not wanting, such as Garrison, Lovejoy, Phillips, Johnson, and others who led the hosts of Christian men and women in the antislavery movement.

The earlier abolition societies in the United States in the eighteenth century all protested against the evils of slavery on religious grounds. "Nearly all," says the historian Wilson, "who engaged in the formation of anti-slave societies were members of Christian Churches, and taking an active part in the religious and missionary and philanthropic enterprises of the day."

In 1844 the Methodist Episcopal Church was split over the question of slavery. Some 400,000 withdrew and founded the Methodist Episcopal Church, South. The remaining 300,000, north of the Mason and Dixon line, were opposed to the institution. In 1864 Bishop Ames and three other ministers interviewed President Lincoln and pledged to him their loyalty. A letter expressing appreciation of the loyalty of the Methodist Episcopal Church, North, given by Lincoln to these representatives, is cherished by the Methodists of the North as one of their precious heirlooms.

In the northern section of the United States the Christian sentiment against the inhumanities of slavery became ever more pronounced, and the arguments for emancipation were presented on religious grounds as being opposed to the spirit of the New Testament. Abraham Lincoln knew well the Bible in both its letter and its spirit, and around him the antislavery sentiment crystallized and strengthened, and finally found its embodiment in the Proclamation of Emancipation.

The secession of the South precipitated the clash of arms and the land was bathed in the baptism of brother's blood. From the antislavery districts of the North sprang the first companies in response to the clarion call to arms in defense of the Union. These men were fired with religious enthusiasm for liberty and hatred for slavery. From the churches everywhere in the northern section religious leaders pleaded for the freedom of the slaves. After the years of bitter strife, the cause of humanity and justice prevailed, the Union was preserved, and four millions of enslaved human beings were set free.

CHAPTER XXI

CHRISTIANITY AND THE ESTABLISHMENT OF CHARITABLE INSTITUTIONS

IN the religious and philosophical writings of all nations may be found expression of lofty humane sentiments commanding gifts to the poor, and aid to the sick, the weak, and helpless. The sympathies of humanity are common, in a greater or less degree, to all ages and all races.

The early writings of the Hindoos show that philanthropy was enjoined and practiced by them. The spirit of humanity found some expression among the Chinese in places provided for the aged and sick, some free schools for children of the poor, organizations for the distribution of food and clothing, and gifts of money for the marriage and burial of the poor.

There was nothing like the modern systematic, scientific charity among any of the ancient nations. Charity among the Hindoos, Egyptians, Persians, Chinese, Greeks, and Romans, at best, was but a temporary expedient and spasmodic in its expression. The motive was largely egoistic and not altruistic—the chief consideration was the well-being of the giver. Alms were given as a duty discharged to win the favor of the gods, and the self-complacent spirit of having generously performed a necessary task. There was little of the spirit of brotherly interest that seeks the welfare and the elevation of the receiver.

Even the Stoic philosophers of Greece and Rome did not rise to the Christian conception of charity based on the Fatherhood of God and the brotherhood of man. The Stoics taught the unity of the race based in a common origin in nature, but they did not clearly envisage the unity of mankind cemented in brotherly love. They recognized the obligation to give alms, but exhorted that the receiver of the gifts should be carefully selected. Charity lacked the compassionate love and brotherly helpfulness inculcated by Christianity.

Roman history cites notable instances of generous public response in the face of calamities, and of individual gifts to the poor and needy. Uhlhorn states: "When, during the reign of Tiberius, forty-six thousand persons were either killed or wounded by the fall of an amphitheater at Fidenza, the Roman aristocracy sent physicians, medicines, and food to the sufferers, and even received some of them into their own houses. Titus exhibited a noble activity in aiding the unfortunate victims of the great calamities which befell his reign, the fearful outbreak of Vesuvius which destroyed Herculaneum and Pompeii, the fire at Rome, and the pestilence that raged there. It need scarcely be mentioned, also, that many gifts were made to beggars who sat in the streets and especially before the temples. What, however, was wanting was a regulated and systematic benevolence."

The government of Rome for hundreds of years aided its habitual poor by the public distribution of corn. At the time of Julius Cæsar 320,000 persons were recipients of these public gifts, and later, under the Antonines, the number of such dependents was more than 500,000.

This government dole tended to increase poverty and indolence. Many gave up work and depended for their subsistence on free food and free shows. Theaters and gladiatorial shows were maintained at great costs, grain and wine sold below the price of production, and at regular intervals public donations were made to the impoverished masses.

The public donations were not based on the spirit of true love for humanity. There was neither compassionate love on the part of the givers, nor gratitude on the part of the receivers. It was simply the price paid by the government to keep the masses of the poor in a satisfied frame of mind. It was the ransom paid by wealth to poverty for the privilege of being undisturbed.

Pagan Spirit of Egoism Unmasked by Epidemics

In times of epidemics the real spirit of egoism revealed itself unmasked. There was no brotherly love to inspire to deeds of loving ministration and self-sacrifice in the face of death. Men feared death. They had no certain hope in a future life, and no sustaining faith in a Fatherly God, and in times of pestilence they were panic-stricken and shunned their plague-smitten relatives and friends, drove them from their homes, and left them to die, comfortless, helpless, and alone. Again and again in the presence of decimating plagues the pagans deserted their sick and dying, and left their dead to decompose without the decency of cremation or burial.

Then it was that the contrast between pagan egoism and Christian altruism became manifest. With Christlike compassion the Christians faced death in these plague-stricken quarters, nursed the sick, comforted the dying, and buried the dead.

"When in the time of Cyprian," says Uhlhorn, "a great pestilence raged in Carthage, and the heathen abandoned their sick, and, instead of burning their bodies, cast them out on the streets, the bishop convened the Church. . . . Upon his summons the Church engaged in the work. Some gave money, others shared in the labor, and soon the dead were buried. So it was, also, at Alexandria, in connection with a pestilence in the time of the Emperor Gallienus. While the heathen fled, while the sick were thrust out of doors, and the half-dead thrown into the streets, the Christians cared for all, spared not themselves in the service of the sick and dying, and many brethren, even presbyters and deacons, sacrificed their lives in such ministry. And they did this immediately after they had been most horribly persecuted by the heathen, and while the sword still hung daily over their heads."

HOSPITALS, REFUGES, AND ASYLUMS

There were no public hospitals before the Christian era. There were a few private hospitals for slaves, gladiators, and soldiers, but there were no hospitals or retreats for the laboring classes. The masses of the people who were without means in periods of sickness were left without relief and without refuge.

The Church Councils by repeated legislation emphasized the duty of the clergy and citizens to feed, clothe, and assist the poor. Of the charitable work and the establishment of hospitals and asylums by the early Christians, Cardinal Gibbons writes in "Our Christian Heritage": "At the breaking out of the Decian Persecution, 249, the Church supported more than fifteen hundred widows, poor, and suffering persons in Rome. As soon as liberty was restored, institutions of charity, unknown to paganism, sprang up throughout the Roman Empire."

"Faviola, a Roman lady, founded a hospital in Rome in the fourth century. St. Basil established in Cæsarea a great hospital, and also an asylum for lepers. The Council of Nice directed that xenodochia, or asylums for indigent pilgrims, should be erected in every city. When St. Chrysostom ruled the Church of Antioch, that city supported three thousand widows and maids, besides caring for the sick. . . . So conspicuous were the charities of the Church to friend and to foe that Julian the Apostate, in his letter to Arcacius, avows it is shameful that the

'Galileans,' as he calls Christians, should support not only their own, but also the heathen poor."

As early as 325 the Council of Nice ordered the foundation of hospitals in the principal towns. Houses of Mercy were established under Justinian for the care of exposed children. Christian churches became refuges for unfortunate children who were abandoned by their parents.

The first asylum for the insane is said to have been opened at Jerusalem for the service of the demented Anchorites—the hermits whose minds broke under the strain of rigid self-imposed seclusion and austerity. Many centuries later, the Knights of Malta admitted the insane to their hospitals. The first hospital for the insane was established in Spain in 1409, by the monk Juan Gilaberto Joffre. The noble example of the monk Joffre was soon followed in other cities and countries. Now in every enlightened Christian land the care of the insane is regarded as a sacred obligation.

The first hospitals opened for the victims of leprosy were the lazarettos in the East, under the care of monks of the order of St. Basil, and dedicated to St. Lazarus. Heretofore the lepers had been neglected, despised as unclean creatures, thrust out from society, and left to eke out their miserable existence in wretched hovels. Following the establishment of these lazarettos other hospitals for the care of lepers were opened in France, Spain, and other parts of Europe.

The Church Council of Orleans in 549, and the Council of Lyons in 583, laid upon the Church authorities the task of feeding, clothing, and caring for lepers. When the scourge of leprosy ravished Europe in the eleventh and twelfth centuries, taking its dreadful toll of human life, and the people were horror-stricken at the loathsome disease and cowed with fear, then it was that the heroic, self-sacrificing monks sprang to meet the need. Hospitals and refuges spread all over Europe and thousands of the monks gave themselves in ministries to the afflicted.

The Magdalen Asylums are the fruits of Christianity. The redemption of fallen women and the rescue of their innocent children were never conceived by pagan religions and philosophies. Before the Christian era homes and retreats for unmarried girls about to become mothers were unthought of. Christianity alone has expressed its concern and furnished homes for these unfortunates. The words of hope, spoken by Christ to the harlot, "Neither do I condemn thee: go, and sin no more," have borne much fruit. Through the influence of godly women in these homes thousands of girl mothers have been saved from despair, and the sins of suicide and infanticide, and their children, born out of wedlock, have been saved from humiliation and given their rightful chance for life. Christianity is the only religion that ministers to fallen women, seeks their redemption to a life of chastity and honor, and opens for them the vision of a merciful God.

FUNDAMENTAL PRINCIPLES OF CHRISTIAN CHARITY

The Christian ideal of philanthropy based in compassion and loving service to any one in need is beautifully enshrined in the classic parable of "The Good Samaritan." To furnish food, clothing, and shelter without the motive of love is not Christian charity.

Christian charity is constructive and productive. It seeks the good of the individual. It requires not only material aid, but also the brotherly interest which seeks the welfare of the recipient. Charity which pauperizes the receiver and makes idleness and mendicancy easy, robs the indigent of dignity and manhood, and is not the expression of the Christian ideal of love and benevolence, On the contrary, industry is demanded as a necessity and virtue, and thoughtless almsgiving to people who are lazy and indolent is emphatically discouraged. "If a man will not work, neither shall he eat," is the maxim governing Christian charity. The law of Christian charity is to love others not more than self, but as self, and God above all, and this means that charity must be so dispensed as to restore the recipient to the dignity of manhood, self-help, and independence.

THE MOTHER OF PHILANTHROPIC INSTITUTIONS

Christianity has been the prolific mother of homes for the children, hospitals, dispensaries, and retreats for the physically defective, the mentally deficient, and the morally delinquent—refuges for all from the helpless foundlings to the destitute aged. For the establishment and maintenance of these benefactions Christian people have poured forth their wealth in a continuous stream.

The pages of pagan history do not reveal the existence of such benevolent organizations. Before the Christian era, all such were unknown. Wherever such institutions are now to be found in non-Christian lands, they exist as the result of the diffusion of the spirit and teachings of Christ, who ever went about doing good.

As the beautiful goddess Ceres, worshiped by the Romans and Greeks as the source of life and fertility, traveled through all lands in her chariots drawn by winged creatures, and wherever hospitably received, left traces of her blessing in fragrant flower gardens, purple vineyards, and golden grain fields; so Christianity in its triumphant progress through the continents has blessed the world with spiritual life and fertility, the fruit of which is seen in the countless benevolent institutions which wipe away tears, soften sufferings, and bless and brighten humanity.

Chapter XXII

CHRISTIANITY'S CONTRIBUTIONS THROUGH THE WORK OF JOHN WESLEY

The Great Revival of religion during the eighteenth century is a noteworthy example of the regenerating influence of Christianity in quickening the religious life of a nation, lifting the masses from the slough of skepticism and moral retrogression, promoting social and philanthropic endeavor, and arousing the national consciousness of the English-speaking people.

The movement had its inception in 1728, with the association of twelve or more students at Oxford, organized for Bible study, religious culture, and Christian philanthropy. Charles Wesley was probably the organizer, and among its members was Whitefield, who became a powerful, popular, dramatic preacher, swaying thousands by his fiery eloquence. In 1729, John Wesley, upon his return to Oxford, joined the group, and was immediately recognized as leader. The young men encountered considerable opposition and ridicule. In derision they were dubbed "Bible Bigots," "The Godly Club," "Methodists." Thus began a moral and spiritual awakening destined to spread throughout the world.

The social, moral, and religious conditions of the eighteenth century, set forth by the writers of that period, are depicted in dark outlines and gloomy details. After making all due allowance for the tendency of moralists to decry their own times, it appears that it was an era of discouraging moral and religious decadence. Religion seemed to have no power to uplift the people; open profligacy frequently disgraced the highest society; dram-drinking spread like an epidemic; freethinkers' clubs and atheism flourished; many clergymen of the Church of England were worldly-minded and spent their time fox-hunting, while those in country parishes who were devoted workers met with frequent resentment and discouragement. "The old religion," Lecky says, "seemed everywhere loosening round the minds of men, and indeed it had often no great influence even on its defenders." From the Journal of John Wesley we learn of the shocking conditions of public life—particularly the state of the jails, the inhumanity of the criminal code, the harshness and brutality of judges and magistrates, the spiritual apathy of the bishops, and the moral and religious destitution of the masses.

On Wednesday, May 24, 1738, John Wesley attended a Moravian meeting in Aldersgate Street, London. While the preacher read Luther's preface to the Epistle of Romans, setting forth justification through faith, Wesley was strangely elated with the conviction of his own salvation. He writes: "I felt I did trust in Christ, Christ alone for salvation, and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin."

The influence of that meeting molded and directed his life and labors, and was registered in the growth of Methodism throughout Great Britain. "It is scarcely an exaggeration to say that the scene which took place at that humble meeting in Aldersgate Street forms an epoch in English history. The conviction which then flashed upon one of the most powerful and active intellects in England is the true source of English Methodism."[1]

John Wesley's objectives were the revival of religion in the Church of England and the spread of evangelical Christianity in all the land. The Church of England of those days was distinctly non-spiritual, and the reformed churches were lacking in leadership and too weak to cope with the conditions.

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[1] Lecky, "History of England in the Eighteenth Century," II, 558.

In 1738 he began the establishment of his societies or churches in connection with the Church of England. Had the leaders of that institution been wiser and more spiritually-minded, they might have held Wesley and his adherents within their fold—as the more sagacious leaders of the Catholic Church conserved the work of Loyola—and employed his genius and labors for the erection of impregnable outposts to strengthen and extend their organization. But the decree was otherwise.

Through the study of Lord Chancellor King's account of the primitive church, Wesley came to the conviction that he had authority to ordain preachers for the work of his societies. In 1741 he organized his staff of lay preachers, but they were not permitted to preach from the pulpits of the Church of England. In 1744 was held the first conference of the societies. By 1784 the conference was made the supreme court of the new organization. From 1738 to 1784 Methodism advanced by leaps and bounds, and was recognized as a great moral and spiritual force everywhere in England.

His first visit to Ireland was made in August, 1747. Success crowned his efforts, and he devoted over six years of his life in service for that country, crossing the Irish Channel forty-two times.

In 1751 he extended his labors to Scotland. He made no less than twenty-two visits to that land, which resulted in quickening the interests of all the Scottish churches.

As early as 1736 John and Charles Wesley accompanied

General Oglethorpe to Georgia. While in Georgia, John organized what is said to be the first Sunday school in America. In 1771 Francis Asbury began his labors on this side of the Atlantic. The growth of Methodism was phenomenal. In 1784 Wesley, recognizing the need of providing the people with the sacraments and adequate leadership, ordained Dr. Coke as superintendent (or bishop), and authorized him to ordain Asbury as his coadjutor. The Methodist Episcopal Church, from this beginning, has grown until its members number millions, and its activities extend to all Christendom.

Associated with John Wesley was his brother Charles. During the early years of the movement Charles shared the hardships of the Methodist itinerancy. Though he had not the marvelous powers of speech possessed by his brother, yet he frequently preached with acceptance and effectiveness.

His fine classical education found expression in his poetical genius. Over 6,500 hymns and poems were written by him, many of which are cherished and sung around the world. Taking into consideration both the quantity and quality of his productions, Canon Overton pronounces him "the great hymn writer of the ages."

This contribution to the quickening of the religious life of the nation can scarcely be overestimated. His hymns expressed every phase of religious aspiration in choice language and beautiful imagery, and became popular with the masses. Through his poetical genius thousands were lifted above self and sordid things. The poorer and middle classes caught the inspiration and appropriated the chaste words and imagery which expressed their highest spiritual experiences. His work was reflected in the fervent prayers of the people, and lent eloquence to the exhortations of the lay preachers. Charles Wesley stands out as the poet of the Evangelical Revival.

The indefatigable labors of John Wesley are almost beyond credence. He gave himself unstintingly, preaching from two to five times and traveling about forty or fifty miles a day. It is estimated that he preached over 40,000 times and traveled more than 250,000 miles. In his Journal he narrates his itinerancy. Mr. Birrell has called it "the most amazing record of human exertion ever penned by man."

Wesley was a fearless and powerful preacher. As he made his appeals to conscience, men and women were made to feel that his messages were directed to them. Frequently the mob manifested active opposition, but his tact, courage, and presence of mind never failed him. No preacher of that century was so skillful in appeal to the better feelings and securing the mastery over an audience.

Great genius for organization was one of his supreme gifts. His keen mental perception and adaptability enabled him readily to adopt suggestions which came through his helpers or circumstances. The class meeting, the love feast, the watch night, the covenant service leaders, stewards, lay preachers, Sunday schools, charity schools, orphanages, dispensaries, were all dominated by the spirit of the great leader, and made to contribute to the harmonious development and continuous growth of the organization.

Wesley was a voluminous writer. He placed in the hands of the middle class and the poor cheap books diffusing useful information on diverse subjects. The profits derived from the sale of books were devoted to his numerous philanthropic enterprises. In this way he was enabled to give away 1,400 pounds a year.

As a social reformer he was far in advance of the eighteenth century. He was ready to respond to the needs of the deserving poor—providing work for the unemployed, supplying food and clothing to individuals and families in distress, and ever seeking to lift them above their sordid conditions. He established charity schools, orphanages, and maintained dispensaries in London, Newcastle, and Bristol; organized a lending fund to aid struggling business men; gave relief to debtors who had been thrown into prison; afforded encouragement to Wilberforce and other leaders who were pressing the crusade against slavery; and, above all, did much to lift Anglo-Saxondom from the mire of religious apathy and moral degradation.

"In the political sphere, though Wesley's direct intervention was not happily conceived, it is in every way probable that the influence of that high Tory over the masses did much to prevent an English analogue of the French Revolution by absorbing into the ranks of Methodism those who naturally would have been its leaders. The emancipation of the slaves and, after that, other emancipations were the reflection and the fruit of that inward emancipation of which Wesley was the preacher. . . . . The Evangelical movement and the Oxford movement, in the Church of England, were both founded on the principle that religion was something higher than an aspect of civil life. For this all English-speaking men, irrespective of creed, have cause to be thankful. To take a single illustration—may we not trace the abolition of the duel in England to Wesley's influence? In every other European country the obligations of honor prescribe this reckless mode of settling certain disputes. Why is England exempt? The episode of the fashionable tailor is not an adequate explanation. The true reason is that the English conscience, as remodeled by Wesley, will not tolerate the making of widows and orphans on a frivolous pretext."[2]

"The Church of England awoke once more from its apathy and sloth, and its clergy roused themselves from lifelessness and contempt to a practical religious energy of which we still feel the force. And in the nation at large appeared a new moral enthusiasm which, rigid and pedantic though it often seemed, was still healthy in social tone, and whose power was seen in the partial disappearance of the open profligacy which disgraced the early Georgian era. Philanthropy and social reform generally received a fresh stimulus among the mass of the nation, a stimulus whose effects were afterwards seen in the amelioration of our penal code, more humanity in our prison life, and a feeling of indignation against negro slavery. Wesley helped also, we believe, very largely the growth of the national consciousness of the English people, by giving men something more to think about than their own individual aims and their own individual life. Especially was this the case among the poorer people, and it is curious to note how many leaders of the working classes have sprung from the ranks of Methodism."[3]

Ere the creator and organizer of Methodism had finished his course, in 1791, he could contemplate with a measure of satisfaction the vast, well-organized host of 550 itinerant preachers and 140,000 members of his societies left to carry forward his labors in the United Kingdom, British North America, the United States, and the West Indies.

The memorial placed in Westminster Abbey in honored memory of John Wesley, inscribed with his words, "I look upon all the world as my parish," is an expression of the sense of the great indebtedness and the profound gratitude of Anglo-Saxondom; and the thousands of Methodist churches in many lands, the millions of loyal members, and the vast missionary and philanthropic enterprises promoted throughout the world are the magnificent, enduring monuments to this great Christian preacher, reformer, and philanthropist.

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[2] F. J. Snell, "Wesley and Methodism," p. 242.

[3] H. De B. Gibbons, "English Social Reformers," p. 92.

CHAPTER XXIII

CHRISTIANITY AND PRISON REFORM

WITH the establishment of Christianity as the religion of the Roman Empire its humane teachings and influences were soon made apparent in much-needed prison reform. Under Constantine, Theodosius, and Charlemagne benign laws were enacted to mitigate the cruel treatment of prisoners and to improve prison conditions.

The Dark Ages and the inhumanities of the centuries following are not chargeable to Christianity. They were the result of the social forces and conditions which brought about the disruption of the Roman Empire by the barbarian tribes—a dangerous crisis in civilization, for which Christianity was in no wise responsible, presenting crucial events and circumstances which Christianity had to withstand and transform. The story of prison life during these centuries is one of public neglect and indifference to the treatment of the criminal class and prisoners, and shows that no effective attempts were made to relieve the conditions of these unfortunates. Not until the eighteenth century was the public conscience aroused and Christian philanthropy directed toward the removal of this blot upon civilization.

SPASMODIC INTEREST IN PRISON CONDITIONS

The conditions of prisons in England may be considered as fairly typical of the prevailing conditions of prisons among all the nations of Europe, particularly during the seventeenth and eighteenth centuries. In the report of a committee of the Society for the Promotion of Christian

Knowledge, made about 1701-02, its findings were summed up by Dr. Bray in "An Essay towards ye Reformation of Newgate and other prisons in and about London." The pamphlet recounts the disorders, vices, and immoralities then prevalent in prisons: "I. The personal lewdness of the keepers and under-officers themselves, who often make it their business to corrupt the prisoners, especially the women. II. Their confederacy with prisoners in their vices, allowing the men to keep company with the women for money. III. The unlimited use of wine, brandy, and other strong liquors, even by condemned malefactors. IV. Swearing, cursing, blasphemy, and gaming. V. Old criminals corrupting newcomers. VI. Neglect of all religious worship." These citations are followed with a serious discussion presenting wise suggestions for reforming these abuses. However, little or no permanent reform seems to have been effected by the work of this society.

About twenty-six years later (1728-29) the conditions of the prisons caused the House of Commons to appoint a committee to investigate the prisons of the land. The disclosure made by this committee revealed that during the quarter of a century following the report of the Society for the Promotion of Christian Knowledge, the gross license and corruption of the prisoners and their keepers had grown worse. The investigations brought to light flagrant tyranny on the part of officers, the illegal infliction of punishments with the thumbscrew and other instruments of torture, the prevalence of drunkenness and vice, the immoral excesses due to the promiscuous mingling of the sexes, the lack of sufficient food, ventilation, and bedding, the filthy unsanitary conditions, and the spread of jail fever and disease.

This report cited cases of prisoners confined in their wards at night—thirty, forty, and fifty persons being crowded and locked up in a room not sixteen feet square—one-half of whom were in hammocks, while the other half lay on the floor. Many persons stifled and perished in these wards in the heated seasons.

Some of the gaolers followed the inhuman practice of confining debtor prisoners who displeased them with the bodies of the dead. One such was confined in a lower yard with two dead bodies, while the vermin devoured the flesh and the bodies bloated and putrefied.

These horrible disclosures led to the arrest of some of the prison officials involved. The public sentiment was aroused, but no permanent reform of the prison system was secured.

The Work of John Howard

The unexaggerated reports of the prison conditions picture the state of affairs when Howard began his labor of love and mercy in behalf of the sick and imprisoned.

Modern prison reform in Europe began with the energetic endeavor of this noted Christian philanthropist. Howard inherited a fortune in 1742, and became an extensive traveler. In 1756, while sailing to Lisbon, he was captured by a French privateer, taken to Brest, and thrown into prison. His personal experience and knowledge of the inhuman treatment to which prisoners were subjected led him to devote his life to the task of mitigating the sufferings and improving the conditions of prisoners and convicts.

In 1764, Beccaria, an Italian, published an "Essay on Crimes and Punishment." This masterly discussion created a profound impression and was published and circulated in every country in Europe. Howard studied it with keen appreciation, found it in accord with his own ideas, and was powerfully influenced by its humane and progressive philosophy.

John Howard has been fittingly called "The Father of Prison Science." Before he began his life's work there had been no systematic and effective attempt to relieve the inhuman treatment of prisoners. Previous investigations of prison conditions were but the result of spasmodic interest and did not result in permanent reform.

In the "Life of Howard" by his biographer Field this just tribute is paid to the Christian spirit and self-sacrificing labors of this friend of the prisoners: "The midday sun is not more evidently the cause of light and warmth and fruitfulness, than that Christian life which animated, induced, and constrained Howard to consecrate himself entirely to God's service, and to sacrifice life rather than that fellow-men should suffer whom he might assist and relieve."

Howard believed that his chosen work was ordained of God and that his own life was under the protection of providence. Fortified in that faith, he dared to enter pesthouses, infected prisons, and other places where physicians, gaol-keepers, and guides refused to follow. To the question as to how he preserved himself from contagion and plague, he replied: "Next to the free goodness and mercy of the Author of my being, temperance and cleanliness are my preservatives. Trusting in divine providence, and believing myself in the way of my duty, I visit the most noxious cells, and while thus employed, 'I fear no evil.'"

PRISON CONDITIONS IN HOWARD'S DAY

Even in the most enlightened countries, with but rare exceptions, prisons were dark, damp, loathsome places, without sufficient light and air to maintain health. Men were confined in dungeons that were seldom or never disinfected after former occupants had died in them. Open sewers gave forth vile odors and caused jail-fever which frequently became epidemic and caused many deaths. Prisoners and criminals, debtors and felons, of all ages and grades and of both sexes were herded together, so that jails were hotbeds of debauchery and schools of lawlessness and crime.

Imprisonment for nonpayment of debts was the penalty in the American colonies, England, and the nations of the European continent. In all these countries hundreds of honest persons were cast into prison because they could not pay their debts.

In England, a person imprisoned for debt, though he settled with his creditor, could not secure his liberty until he paid the exorbitant fees of the gaoler and the turnkey. The same was true of a person accused of crime. Though declared innocent by the competent tribunal, before he could secure liberty he must pay the jail charges. In case of a poor man unable to pay these charges, though innocent, he might remain in prison for life.

Howard laid before the House of Commons a mass of information setting forth these evils. When laws were passed for the better regulation of the prisons, Howard, desiring the immediate execution of these humane corrections, had copies of the enactments printed at his own expense and sent them to all the wardens and prison-keepers of the land.

For twelve years Howard carried forward his work of inspecting the prisons of the United Kingdom and in traveling through every country of Europe, with the exception of Turkey, and visiting the prisons of all the principal cities. In this mission of mercy he traveled 40,000 miles, and expended for his journeys and for beneficent relief a fortune of 30,000 pounds.

His noble deeds are commemorated in a full-length statue, made by the sculptor Bacon, and placed by his grateful countrymen in St. Paul's Cathedral, London. The following inscription perpetuates the memory of his heroism and self-sacrifice:

> This extraordinary man had the fortune to be honored whilst living, in the manner which his virtues deserved. He received the thanks of both houses of the British and Irish Parliaments, for his eminent services rendered to his country and to mankind.
>
> Our national prisons and hospitals, improved upon the suggestion of his wisdom, bear testimony to the solidity of his judgment, and the estimation in which he was held.
>
> In every part of the civilized world, which he traversed to reduce the sum of human misery; from the throne to the dungeon his name is mentioned with respect, gratitude, and admiration. . . .
>
> He trod an open but unfrequented path to immortality in the ardent but unintermitted exercise of Christian charity. May this tribute to his fame excite an emulation of his truly glorious achievements.

The Progress of Modern Prison Science

As late as the eighteenth and nineteenth centuries very severe punishments and degrading penalties were inflicted upon violators of the law. In England dog-stealing was punishable by public whipping; a man guilty of stealing a sheep, or horse, or of stealing from a house was liable to be hanged. Persons guilty of high treason were dragged through the streets at the tail of a horse from the prison to the place of execution, and the head of such an offender might be cut off and exposed in the public thoroughfare.

From Jansen's table of capital punishment we glean the following facts. The number of persons tried and convicted capitally, in London only, during the twenty-three years, 1749-71, inclusive, was 678. Of the 678 executions, 72 only were for murder. The table shows that 118 were executed for housebreaking, 251 for highway robbery, 71 for forgery, 27 for private theft, 10 for coining, 16 for smuggling.

In the early history of the American colonies a man guilty of forgery, horse-stealing, or housebreaking was liable to be put to death. The stocks, whipping post, pillory, and treadmill were commonly employed both in this land and in England. In the eighteenth century in Pennsylvania twenty different crimes called for the death penalty. In Virginia and Kentucky twenty-seven crimes were punishable with death.

The public conscience was atrophied with the notion that a violator of the law was outside the protection of the law and had no rights. Administrators of the law were frequently at a loss to know how to deal intelligently with criminals, so they hanged them to get rid of them.

The forward movement in prison reform in the latter half of the nineteenth century received its impetus through the endeavors of such Christian philanthropists as F. B. Sanborn, Z. R. Brockway, Thomas Mott Osborne, Rev. Samuel Barrows, D.D., Rev. Enoch Cobb Wines, D.D., Rev. Charles R. Henderson, D.D., and others.

Dr. Wines, as a Christian clergyman, placed great stress on personal touch and upon the renewing power of religion. Of his labors, Count di Foresti, an Italian Councilor, said: "To Dr. Wines, more than to any other individual, is due the great reform which is the glory of the latter half of the nineteenth century."

Dr. Charles R. Henderson, a clergyman, and professor of sociology in the University of Chicago, is recognized as the greatest authority on prison reform throughout the world.

The recent efforts known as the "Mutual Welfare League," sponsored by Thomas Mott Osborne, appear in line with modern ideals of supplanting the old methods of severity, which left the offenders crushed, degraded, and confirmed in crime, by constructive organization, by which prisoners are permitted a degree of self-government, under the supervision of wise and sympathetic wardens. Experience has shown, according to Mr. Osborne, that prisoners respond to a sense of responsibility and willingly coöperate in the maintenance of a quiet, orderly, well-behaved prison. Not only do the prisoners choose right action for themselves, but their desire to secure the greater freedom and privileges and welfare of all proves a strong barrier against violations of the discipline imposed.

In his work, "Prisons and Common Sense," Mr. Osborne cites at length his personal experience and success with the Mutual Welfare League. He says: "Within the last ten years the prisoners of Auburn, Sing Sing, and Portsmouth have showed us how the thing can be done. In spite of the imperfect conditions under which it was tried, the Mutual Welfare League has proved itself. . . . Here at least was system based upon facts—not theory; upon human nature as it is—not as some one fancied it ought to be; upon an appeal to man's best instincts—not the worst; upon a recognition that God can still work miracles in the human heart, if we do not obstruct the process with our small, stupid, and material notions, our insatiable love of petty tyranny over the weak and helpless. . . . We must have an intelligent plan of prison management; faithful and diligent officials to carry it out; with a steady and intelligent public opinion back of them. . . . Not until we think of prisons as in reality educational institutions shall we come within sight of a successful system; and by a successful system I mean, one that not only insures a quiet, orderly, well-behaved prison, but has genuine life in it, as well; one that restores to society the largest number of intelligent, forceful, honest citizens."

With the awakening of public opinion and the spread of humanitarian ideas there is progress in prison reform. With the higher appreciation of human life, the death penalty is less frequently inflicted and confined to the worst of crimes. As greater considerateness for prisoners and criminals prevails, extreme measures that are seen to be degrading and brutalizing are condemned. With better judgment comes the recognition that the motive of punishment should be the reform of the individual and the betterment of society, and that penalties which fail to achieve these ends are inadequate and unworthy.

With the development of prison science will come the more perfect application of humane principles in the management of jails and prisons; the employment of conscientious, humane, and competent officers; the introduction of sanitary conditions in light, air, food, and cleanliness; the just and wise treatment of unfortunates in place of cruelty; the sagacious provision of deterrent measures and educational advantages; the employment of industrial methods; the elimination of vice; the grading and separation of young offenders and hardened criminals; the adoption of a probation, parole, and pardon system; the maintenance of classes for instruction, libraries and religious services; and the humanizing influences of the Mutual Welfare League.

In the spirit of humanitarianism Christ shall come again, in the service of his followers, to the people in prison to minister to their needs and to proclaim the glad tidings of reason, justice, self-help, and brotherhood; and upon all shall be set the seal of divine approval by the greatest Friend of all prisoners: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Chapter XXIV

CHRISTIANITY AND TEMPERANCE REFORM

Modern society with its strenuous social demands and high-geared commercialism requires exhausting physical strain and constant brain work, and creates an urgency for nerve tonics and artificial stimulants. The social life of Europeans and Americans, the strong craving for companionship with those of like habits, and the urge of the overwrought body and overtaxed nerves to secure temporary relief, contribute to the ravages of intemperance.

The liquor traffic has been a great enemy of the home, a great blight on society, a great incubus on business, a great curse in politics, a great foe of the Church, and a great parasite on nations. Only war is comparable with intemperance in the harvest of crime, poverty, and human misery. But war is not continuous, whereas the evils of intemperance are constant night and day and know no cessation. The ravages of strong drink because continuous are greater than those of war.

Religious bodies, temperance societies, and social welfare organizations have sought to counteract the evils of intemperance by the establishment of clubs, coffee houses, industrial schools, and social centers. It has been demonstrated that all these ministries are helpful in combating social evils, and that children taken from the worst conditions may be helped to grow into normal life and become industrious and respected citizens.

Through these organizations and social institutions, largely officered and manned by Christian workers, much has been done toward the suppression of the evils of intemperance. Christian people have made up the personnel of the various temperance societies, total-abstinence movements, Women's Christian Temperance Union, and the Anti-Saloon League, and furnished the brains and sinews of war for their effective campaigns.

For centuries Christianity was the only force combating intemperance, but during the last fifty years science, education, and commerce have rallied to its support. With modern scientific demonstration of the harmfulness of alcoholic beverages, the spread of that knowledge by schools and the printing press, the demands of modern commerce for efficiency in labor and the abolition of waste in time and materials, and the growing recognition of the advantages of prohibition in securing general progress, the liquor traffic is doomed. When the last battle has been fought, the last trench captured, and the liquor forces go down in final defeat, recognition will be accorded Christianity as the mightiest factor in the conquest.

In all temperance reform movements the United States has held first place among the Christian nations. Temperance laws to regulate and curtail the use of liquor were passed in the early history of the American colonies. Anti-liquor laws have been steadily growing in volume and effectiveness from the days of the Puritans to the enactment of the Eighteenth Amendment which established national, constitutional prohibition. In 1642 the Maryland Colony passed a law punishing drinking by a fine of 100 pounds of tobacco. In 1644 Pennsylvania made it illegal to sell liquor to Indian or White. In 1646 Massachusetts Bay Colony enacted a law against drunkenness. Connecticut passed a law against tippling in 1650, and eight years later the punishment for drunkenness was confinement in the stocks for six hours. New Jersey, New Hampshire, Georgia, and other colonies passed stringent laws to curtail the liquor traffic.

As far back as 1760 many religious bodies protested vigorously against the custom of using intoxicants at funerals, and the Quakers abolished the practice among themselves. The first temperance society is said to have been organized in 1789 at Litchfield, Connecticut, and in 1826 was founded the National Temperance Society in the city of Boston. With the total abstinence movement that began in 1833, the whole country was swept by a religious-temperance revival. A large number of drunkards were reclaimed, the young people of the land fired with wholesome hostility against intemperance, and the conscience of the nation aroused. This great movement demonstrated the reformatory powers of Christianity, the vice of intemperance was checked, and a higher standard of life prevailed.

In 1842 Abraham Lincoln spoke before the Washington Temperance Society at Springfield, on Washington's birthday. The statement credited to Lincoln as made upon this occasion is evidence of the growth of temperance sentiment: "Whether or not the world would be vastly benefited by a total banishment of all intoxicating drinks, seems to me not to be an open question. Three-fourths of mankind confess the affirmative with their tongues, and, I believe, all the rest acknowledge it in their hearts. Ought then any to refuse their aid in doing what the good of the whole demands?"

In 1867 the Prohibition Party was formed. For decades it heroically carried on its great educational campaigns for national prohibition. In 1871 the Catholic Total Abstinence Union was organized, and this society did great service in crystallizing temperance sentiment. The Woman's Christian Temperance Union, organized in 1874, stood in the front ranks of temperance forces battling for local and national prohibition. Everywhere these women bore the brunt of the conflict, engaged in all lines of activities, and carried the fight to the trenches of the enemy. Along their far-flung battle line were thousands of local organizations and tens of thousands of consecrated Christian women determined to banish the liquor evils.

The Third Plenary Council of the Roman Catholic Prelates at Baltimore, in 1884, declared against the liquor business. Their action gave new impetus to temperance sentiment throughout their Church.

The Anti-Saloon League, the best organized and most aggressive of all temperance forces, was organized in 1893. It made possible unity of effort by temperance people in all the churches and political parties. Its slogan, "The Churches in action against the Saloon," well expressed its fighting spirit and its determination to give the liquor traffic its deathblow. To its leadership the churches rallied, and for the first time the fight was carried successfully to the legislatures of our States and nation. National Prohibition became a paramount issue, and the temperance forces united for victory.

The great World War promoted temperance legislation in several of the leading nations. Under the awful stress of the conflict the nations were driven by the need of economy and efficiency to cut down the waste of intemperance. In Russia the government forbade the sale of vodka—a whisky distilled from rye, and the chief intoxicating drink in that country. The French government curtailed the sale of absinthe—a concoction made by redistilling alcoholic drinks and adding aromatic herbs. In England the use of intoxicating drinks so delayed the output of ammunition that strong measures were adopted by the government to control the sale and use of intoxicants. The King of England and leading army officials pledged themselves as willing to abstain from intoxicants for the good of the nation.

In the United States the liquor traffic was strongly intrenched. The brewers, distillers, saloon-keepers, and their numerous allied interests were thoroughly organized and exerted a tremendous influence in local, state, and national government. On the other hand, the temperance sentiment had grown stronger in the ever-increasing demand for national prohibition, and the temperance people were united and determined. Over one-half of the population of the United States were living under prohibition laws, and over three-fourths of the area of the land was prohibition territory. When in the interests of the suffering allied nations and the demands of the war the United States government called upon its citizens to make every possible sacrifice in food, clothing, amusements, lighting, traveling, and personal habits, the people willingly responded, and sent shiploads of food and clothing to the needy nations of Europe in addition to the supplies for the American boys fighting our battles on European soil. The logic of the hour demanded that in the interests of national economy and efficiency the great waste in liquor consumption should be stopped. The hour was ripe for national prohibition, and the Eighteenth Amendment gave to the world the first example of national constitutional prohibition of intoxicating liquor. It was fitting that the United States, which has ever led the Christian temperance sentiment of the world, should be the first nation to write into its constitution national prohibition.

The nations of Europe are watching with eagle eye for the success or failure of national prohibition in the United States. Success in the United States will probably result in the adoption of prohibition by other nations. Failure here will block temperance progress in other lands.

Happily, under the national prohibition régime the United States has enjoyed unprecedented prosperity. As an indication of this prosperity there are now twenty-eight labor banks in the country, with resources of $150,000,000. Before prohibition there were none. It would seem that workingmen instead of buying beer are buying bonds. Henry Ford is quoted as saying: "We can't have both the automobile and the saloon!" In June, 1926, there were 19,954,347 automobiles registered in the United States. Evidently the people are choosing automobiles rather than saloons.

The Eighteenth Amendment to the Constitution of the United States has been attacked by its opponents as an infringement of personal liberty—of the right of each individual to do as he pleases so long as he does not trespass on the rights of others. Similar objections might be made against the government control of the sale and use of narcotics. Some individuals might possibly use cocaine and heroin habitually without inflicting injury on others, but there are few persons who fail to acknowledge the right and wisdom of government in protecting its citizens from the free use of drugs. And it appears that the majority of American citizens react with a similar aversion toward intoxicating liquors and narcotics.

It has been charged that the Eighteenth Amendment does not represent the sentiment of the majority of American voters, and that it was put over by a coterie of temperance fanatics while a large number of the voters were abroad fighting for their country. The falsity of this claim is evident in the light of the facts. The temperance sentiment of this country is not a rapidly growing gourd of a day's growth, but a giant tree whose stock and stem has been marked with slow and steady development and whose trunk and branches have been reaching upward and outward for nearly three hundred years. Prohibition in the United States is not a new thing. Maine had a prohibition law as early as 1851. That law was later repealed, but in 1884 prohibition was again written into her constitution. Kansas adopted State prohibition in 1880. Oklahoma put prohibition into her constitution in 1907.

Before prohibition became the law of the United States the Eighteenth Amendment was submitted to the legislatures of the several States for their ratification. A vote of three-fourths of the States was necessary to make it constitutional. It was ratified by forty-six of the forty-eight States. Thirty-two of the States had State Constitutional Prohibition and four were under the local option régime. It is plain therefore that national prohibition was not foisted upon the nation against the will of the people. It is the expression of the will of the majority of the citizens of the country.

Other nations show some advance in temperance legislation. Mexico every day is becoming dryer. The number of her saloons has been greatly reduced, and the Mexican national labor organization has declared for prohibition. Canada has obligated herself to suppress the smuggling of intoxicating liquors between Canada and the United States. The temperance forces in England are gaining ground. Reports from both England and Germany indicate that some of their statesmen and captains of industry have given serious consideration to prohibition of liquor on the grounds of national economy and efficiency.

The upas tree of evil for five thousand years has been rooting itself into the life of the nations of the world. But the ax is laid at its roots, and because it bringeth not forth good fruit it must be hewn down. The nations are being aroused, temperance sentiment is growing, and forces are lining up for the struggle. As the giant Goliath was slain by the small stone from the hand of the warrior David, so may the giant John Barleycorn be slain by the temperance ballot in the hands of intelligent Christian voters in every land, and world-wide prohibition of the liquor traffic become an established fact.

CHAPTER XXV

CHRISTIANITY'S CONTRIBUTIONS TO THE MITIGATION OF WAR

THERE is no explicit command against war in the New Testament, but its spirit and teachings are decidedly against war. Its ideals of love, justice, and humanity tend to the present mitigation and the final abolition of human conflicts.

Many of the early Christians declined to serve as soldiers. One of the accusations brought against them was that they refused to enlist in the Roman armies. There are cases on record of Christians being put to death because they refused to fight as soldiers, and of Roman officers and soldiers resigning from military service upon their conversion to Christianity. "Jesus in disarming Peter disarmed all soldiers" became a favorite proverb among the early Christians.

Some of the Church Fathers were emphatic in their denunciation of war and opposed Christians enlisting in war of any kind. Others, like the learned Augustine, recognized the distinction between wars of vengeance and conquest and those conducted in self-defense and for a righteous cause, and allowed that it was permissible for Christians to engage in war for a just cause.

The teachings of Christianity concerning the sacredness of human life and man's responsibility to God for the protection of life, and the growing dominating influence of Christians were the chief forces which brought about the abolition of the gladiatorial contests and saved thousands of men from the deadly combats in the arenas.

When the Roman armies were defeated on the fields of battle by the barbarian invaders, the Christian leaders clothed with religious authority, alone, had power to overawe the savage tribes, restrain their warlike passions, and save the empire from ruin. They taught the barbarians to "beat their swords into plowshares and their spears into pruning hooks," and turned their minds from blood and spoils to the peaceful pursuits of agriculture and industry.

In the feudal age, when kings were pitted against kings, barons fought barons, and cities were arrayed against cities, it was the inauguration of the revival of religion—proclaimed as the "Truce of God"—that restricted the ravages of war. It is true that Christianity did not prevent the wars, but it certainly proscribed the horrors of conflict and interposed the olive branch of peace between the contending forces.

For many centuries Christian teachings and ideals mollified the cruelties and asperities of human conflicts. The battle cry of the pagans had been, "Woe to the conquered!" and the slogan was made a frightful reality by the slaughter in cold blood of multitudes of men, women, and children. Vengeance without mercy was meted out to the vanquished. If the victors needed no slaves or concubines, they could butcher their captives on the spot. When they desired, they picked out the strong, healthy males for slaves, and the desirable females to feed their passions. The old, the young, the weak, and the deformed were put to death.

Cardinal Gibbons in "Our Christian Heritage," commenting on the growth of the humanizing spirit of Christianity upon the conduct of war, draws some very interesting and significant contrasts between Alexander the Great and General Scott, Julius Cæsar and Washington, Titus and General Grant:

Alexander the Great, after the capture of Tyre, ordered two thousand of the inhabitants to be crucified, and the remainder of the population were put to death or sold into slavery. Nor was his treatment of Gaza less cruel. At the storming of that city, all the surviving defenders were killed on the spot, and their wives and children sold as slaves. How different was the conduct of General Scott after his successful siege of the Mexican capital! As soon as the enemy surrendered, not a single soldier or citizen was sacrificed to the vengeance of the victorious army, and not a single family was exiled from their native land.

Julius Cæsar avows without apology or scruple of conscience that in the siege of Avaricum, in Gaul, forty thousand of the inhabitants, including the young and the old of both sexes, were by his command put to the sword. Nor did he hesitate on several occasions to strike terror by acts of cruelty still more revolting. Thus at Exellodunun (Captenac), in southwestern Gaul, he cut off the hands of all that had borne arms against him, and turned the maimed wretches adrift as a warning to their countrymen. And the valiant Gaulish chieftain, Vercingetorix, had his agony prolonged for six years that he might grace the conqueror's triumph, and was then put to death. How humane and magnanimous was Washington's treatment of Cornwallis after his surrender at Yorktown, compared with Cæsar's conduct toward the Gaulish king! While the latter was expatriated, imprisoned, and slain for defending his country against a foreign invader, Cornwallis was permitted to return unharmed to England with his defeated troops.

In the year 70 of the Christian era, upward of a million Jews perished by war or famine in the siege of Jerusalem under Titus, and ninety-seven thousand were carried into captivity from their native land. Thousands of the more robust captives were sent in chains to work at the Egyptian mines; thousands of others were thrown to wild beasts or reserved to slaughter one another for the amusement of the populace in the Roman and provincial amphitheaters. Of the Jews, two thousand five hundred were immolated in honor of the birthday of Domitian, the brother of Titus; and his father Vespasian's birthday was solemnized by the sacrifice of a multitude of others. The aged and infirm were sold or slain, while the young of both sexes were sold as slaves. The hallowed vessels of the sanctuary of Jerusalem were borne in triumph by the blood-stained hands of Gentiles, followed by Simon, the chief captive, and the flower of the Jewish race, amid the gaze of the Roman populace. Simon, after gracing the triumph of the conqueror, had a rope thrown around his neck, and was dragged to the forum, where he was cruelly tortured and put to death.

Contrast the treatment of the Jews under Titus with the conduct of General Grant toward the conquered Confederate States. Both generals were engaged in a civil war. Judea was as much an integral part of the Roman Empire as the Southern States were of the Federal Union. Imagine General Lee with his surrendered army led in chains through the streets of Washington. . . . The Roman and the American general each acted up to the spirit of the time in which he lived. Titus, in exterminating a race, was obeying the sentiment of pagan cruelty. Grant, in sparing the vanquished, was reflecting the humanity of Christian civilization.

In the words of Montesquieu: "When we place before our eyes the massacres committed by the Greek and Roman chieftains, the populations and cities destroyed by them, the ravages of Timur, and Genghis Khan, who devastated Asia, we shall see that we owe to Christianity, for the right of nations in war, a debt of gratitude which human nature cannot sufficiently repay."

Christianity's Contributions to Arbitration

It was the common faith of the early Christians that they should not carry their disputes to civil courts, but should follow the teachings of Christ and the Apostles and settle differences among themselves by arbitration. The words of Jesus made a profound impression on the Church: "If thy brother sin against thee, go, show him his fault between thee and him alone; if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses, or three, every word may be established. And if he refuses to hear thee, tell it to the congregation," etc. (Matt. 18: 15-17.) Likewise the emphatic exhortation of the Apostle Paul: "What, cannot there be found among you one wise man who shall be able to decide between his brethren, but brother goeth to law with brother, and that before unbelievers? Nay, already it is altogether a defect in you, that ye have lawsuits one with another." (1 Cor. 6: 1-7.) It became an established custom among Christians to refer their difficulties for adjustment to leaders chosen from the membership, and hearings before bishops and leaders became a regular part of the Church machinery for the maintenance of order and justice.

The Emperor Constantine, early in the fourth century, desiring to strengthen the new religion, conferred on the archbishops the legal right to protect the weak and to become arbiters in civil cases. This was the beginning of that class of legislation which developed into the system of arbitration. During the middle ages many wars were prevented by this method of settling disputes through humane laws and courts of justice.

It was the ancient custom among the Teutonic tribes in settling feuds and contests that could not be readily decided by wager of battle to refer them to wise men of the tribe for settlement. Christianity sought by precept and example to confirm this practice among them.

One of the first cases settled by arbitration, of which records have been preserved, was that between the Emperor Lewis and the Bishop of Strasburg. The case was arbitrated in the year 873. Numerous instances of arbitration are recorded in the following centuries, and by the twelfth and thirteenth centuries laws and courts, quite generally, took the place of brute force in the settlement of feuds, quarrels, and disagreements.

The Italian cities in the twelfth century were first to frame treaties for the protection of their commerce and ships on the high seas. Other nations anxious to protect growing commerce passed codes and agreements which anticipated some features of modern international law. With the rapid development of free cities and the growth of commerce, in the thirteenth century, many leagues between cities were formed for mutual protection and support. The agreements entered upon made provision for the settlement of disputes and contests by arbitration.

The phraseology of these documents breathes the religious sentiment, bears the indelible stamp of the Christian faith, and gives evidence of the powerful influence of Christianity in molding the legislation which governed the social and economic developments. Through the combined influence of Christian principles and the power of the mercantile leagues, the horrors and waste of private wars were diminished and the humane principles of arbitration generally adopted.

The will to settle difficulties and conflicting interests among nations by arbitration rather than by force of arms becomes more universal as the moral and religious ideals of Christianity direct the thoughts and humanize the actions of men. Much has been done during the last three hundred years. Hundreds of disputes have been submitted to arbiters, and thereby the inhumanities of war have been avoided.

Grotius, the great poet, scholar, and international lawyer of Holland, was the first to frame a code of laws to govern the relations of nations based on the humane teachings of Christianity. He was unhonored in his day, but now is recognized as one of the greatest of international lawyers and contributors to human progress.

In an address delivered at Delft, Holland, July 4, 1899, at the celebration given by the American peace commissioners, Ambassador White said: "Of all works not claiming divine inspiration, that book (the work of Grotius) by a man proscribed and hated both for his policies and religion, has proved the greatest blessing to humanity more than any other; it has prevented suffering, misery, and sorrow more than any other; it has promoted the blessings of peace, and diminished the horrors of war."

In quoting this tribute Clinton Rogers Woodruff says: "That this praise is justified by the facts is conceded.

We talk of 'international arbitration' as if it were something new; but a review of the past hundred years shows that there were no less than 195 disputes among nations settled by boards of arbitration or joint high commissions. In the first decade of the nineteenth century there were none; from 1810 to 1820, one; from 1820 to 1830, four; from 1890 to 1900, there were no less then 63; and at the opening of the twentieth century there were pending 12. Verily, as Junius has said: 'One precedent creates another. They soon accumulate and constitute law. What yesterday was fact, to-day is doctrine.'"

The Code of Instruction issued by the United States and compiled by Professor Lieber, and the proposed Code for a Law of Nations, compiled by Professor Bluntschli, present modern ideas of Christian, humane principles in international agreements. These codes forbid putting human beings to death without object or utility, the wounding, torturing, maltreating, or enslaving of prisoners, the violating or assailing of women, the plundering of property in an enemy's country, carnage and destruction which does not tend to reëstablish justice, and these codes provide for the protection of the religion, language, intellectual culture, and honor of the vanquished.

In speaking upon the subject of a Court of International Justice and of International Law, Senator Borah declared: "When the great war came (1914), there stood in every large American library a 'Digest of International Law'—eight volumes, 7,500 pages, 3,000,000 words. This 'Digest' recorded the customs and practices, the understanding and protocols and treaties that were supposed to govern the conduct of nations in peace and war. Though there was no authority to enforce them, though there were no officers to compel obedience to them, the 3,000,000 words were known by courtesy as 'International

Law.' But were they? The first whiff of powder, the first shell fired in Europe, proved that they were not—proved that they were merely the stuff of which professors' hopes and philosophers' dreams are made. . . . International Law was a fiction, while war was a reality."

The statement of facts simply proves that legislation in itself is powerless and waits upon the creation of the atmosphere of moral and religious ideals for its enforcement. Notwithstanding Senator Borah's criticism, it may be said that the establishment of an international court of arbitration for the settlement of disputes among nations, except such as involve the independence of States, appears to be the goal of Christian civilization. Without such an international court, the nations stand in much the same relation to each other as that of the barons of the Middle Ages who engaged in devastating private wars. The growing power of religious sentiment, the more general practice of Christian humane principles, the application of reason and justice in the administration of human affairs, the ever-growing protest of all classes against the waste and curse of war, and the increasing demand for the recognition of a body of laws to regulate the conduct and relation of nations will ultimately force governments to adopt some plan for international arbitration. Peace and good will toward men and peace among the nations of the earth are the ideal of Christianity and the goal toward which humanity tends.

Modern militarism, with its spirit of selfish aggrandizement, has held in its iron grasp the nations of the earth, and herded them to the most bloody struggle known to history. Doubtless, this awful carnage and waste will result in the ultimate good and advancement of the race by impressing on the consciences of men the insanity of war and the inhumanity of its atrocities. There is ground for reasonable expectancy that through this war greater justice, liberty, and humanity shall prevail among the nations; that the sacred and binding nature of national treaties shall be established; integrity of territory recognized and maintained; the rights of small nations to self-government granted and enjoyed; the triumph of democracy over military despotism vindicated; the demobilization of large armies and navies accomplished; and an international court of arbitration with power to enforce its decisions ultimately established. The nations of the earth, as never before, yearn for the time when all discords shall cease and all clashing interests be settled, not by an appeal to arms, but by the peaceful methods of arbitration based in reason, justice, and good will.

> "When the war-drum throbs no longer
> And the battle flags are furled,
> In the parliament of man,
> The federation of the world."

Christianity did not prevent the World War for the evident reason that the nations responsible for its start did not follow the Christian principles of brotherly love and good will. However, Christianity rendered great service in helpful ministries to the millions of unfortunate victims of the war. The spirit of Christianity found expression through the Red Cross with its aid to the sick and wounded soldiers and sailors; through the system of international relief by which millions of dollars were poured forth for food and clothing to meet the needs of the nations ravished by war and famine; through the Y. M. C. A., the Knights of Columbus, the Salvation Army, and kindred organizations with their extensive operations for soldiers and sailors both in the home camps and in foreign lands—providing sleeping accommodations, reading and writing rooms, shower baths, recreations for body and mind, and the cheer and consolations of religion for the greater spiritual needs.

For the last time, we may well believe, a despotic military empire has sought to bring under its dominion the nations of the earth. Alexander, Cæsar, Charlemagne, Napoleon, and the German Kaiser have all grasped at world dominion, but their empires have crumbled never to rise again.

On the cross of steel the nations were crucified in mortal agony. Under the roar and shock of guns the earth did quake, and the sun of hope was blotted out by the dark clouds of angry human passions; but from the cross of steel, humanity in the hour of bitter anguish saw of the travail of its soul and was satisfied. Death was swallowed up in victory, and over the graves of the hallowed dead the nations again lift their bowed heads and turn their eyes in confident expectation of the coming of the day when the nations of earth shall learn the arts of war no more, but shall beat their swords into plowshares and their spears into pruning hooks, and cultivate the fruits of peace and good will among men.

Let us encourage our hearts with the assurance that all war clouds are earthborn and temporal and cannot long blot out the sunlight of hope and cheer; that against the thunderstorm of human strife shall stretch the majestic arch of Christian ideals spanning the horizon of the nations with its soft radiant light of peace and brotherly love; that the blood-stained standards emblazoned with the fierce eagle of war shall be displaced by the unsullied banners of justice and good will on which is perched the abiding dove of peace; that over the graves of the silent dead which mark the battle fields fertilized by the crimson life fluid of countless millions, beautiful flowers shall bloom, and flocks and herds and peaceful citizens shall dwell in safety and contentment; that the lion of strength and courage and the lamb of purity and gentleness shall lie down together, and happy children bedeck them with garlands of roses and lead them with chains woven with foliage from the fertile plains of peace; that the armies of the nations shall be arrayed, not against each other, but against the forces of evil; that guns shall give place to the gospel, bayonets to the Bible, and swords of steel to the Sword of the Spirit; that the roar of siege guns shall give place to the artillery of prayer, and victories be won not by slaying men but by saving them; that the moaning of the sick and wounded, the groaning of the dying, and all the discordant notes of earth shall yield to the anthem of the skies—"Glory to God in the highest, and on earth peace, good will toward men."

PART FIVE

CHRISTIANITY'S CONTRIBUTIONS TO THE NON-CHRISTIAN PEOPLES OF TO-DAY

CHAPTER XXVI

CHRISTIANITY'S IMPACT ON NON-CHRISTIAN PEOPLES OF TO-DAY

WITH the nineteenth-century Christian missionary enterprise and the twentieth-century world-wide movement for liberty has come the awakening of the nations of the Far East. The nations of the Orient, taking advantage of the wisdom and experience of Western civilization, have crowded into a few decades many elements of progress which required centuries for their development on the continents of Europe and America.

It is comparatively easy to make the mechanical transition from the Chinese crooked stick to the American plow, and to exchange the sedan chair for the automobile; but it is not so easy to make the change from an elementary civilization to the highly complex organizations required by a progressive, intelligent, enfranchised nation. We may not reasonably expect India, Africa, China, Japan, Turkey, Persia, and other countries to solve the problems incident to the radical changes in their social, political, commercial, educational, and religious life, and to attain in a few years the full rights and privileges which have taken Europe and America several centuries to achieve.

Commerce, education, new methods of communication and transportation, the spirit of democracy, and numerous other agencies have contributed to the quickening of non-Christian nations, but among all these factors and forces, standing out with marked distinction, are the manifold ministries of the modern missionary movement.

CHRISTIAN MISSIONARIES AS AGENTS OF CIVILIZATION

President McKinley, in an address before the New York Ecumenical Missionary Conference, in 1900, spoke appreciatively of the work of missionaries as agents of civilization: "Who can estimate their value to the progress of the nations? Their contribution to the onward and upward march of humanity is beyond all calculation. They have inculcated industry and taught the various trades. They have promoted concord and amity, and brought nations and races closer together. They have made men better. They have increased the regard for the home, have strengthened the sacred ties of family, have made the community well ordered, and their work has been a potent influence in the development of law and the establishment of government. Wielding the Sword of the Spirit, they have conquered ignorance and prejudice. They have been the pioneers of civilization. They have illuminated the darkness of idolatry and superstition with the light of intelligence and truth. They have been messengers of righteousness and love. They have braved disease, and danger and death, and in their exile have suffered unspeakable hardships, but their noble spirits have never wavered."

What W. T. Stead, the noted journalist, said concerning Africa may be stated with equal truth of all non-Christian lands: "South Africa is the product of three forces—conquest, trade, and missions; and of the three the first counts for the least, and the last for the greatest factor in the expansion of civilization in Africa. Missionaries have been everywhere the pioneers of empire. The frontier has advanced on the stepping-stones of missionary graves."[1]

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[1] Quoted in Stewart of Lovedale, p. 335.

MASTERS OF LANGUAGES AND LITERATURE

The missionaries have gone to practically every nation and tribe of earth, mastered their language, reduced the native tongue to writing, and in many cases created the written signs for the spoken sounds and furnished the alphabet for a written language.

Of this phase of the contribution made by the Christian missionaries, Sir H. H. Johnston, of British Central Africa, writes: "If it were possible to bring together in one place samples of all the grammars, dictionaries, hymn books, Bibles, school books, and works of general literature of every kind and from all parts of the world which have been written or translated during the last century by missionaries or under their supervision, it would make one of the most complete exhibits of the languages and dialects spoken by more than five-sixths of the peoples of the world that could be produced. On the other hand, if there could be collected all that has been done in this direction by others than missionaries, or by those working with them, we should find but a meager exhibit; showing conclusively how indebted we have been and still are to the missionaries for their persistent, scholarly, and accurate endeavors along philological and literary lines. While the work in this respect has been unquestionably missionary, it has at the same time been highly scientific; and while it has contributed directly to the success of missionary work, it has added enormously to the philological knowledge of the world."

LEADERS IN MODERN EDUCATION

The entire modern educational systems of India, Africa, China, Siam, Japan, Turkey, Persia, and all other non-Christian lands waited upon the enterprise of modern Christian missions for their initiation and development.

The missionaries have been pioneers of education in all these countries. They have taught not only the ideals of the Christian faith, but also along practical lines for the building up of true citizenship. The missionaries were first to teach modern subjects by modern methods in every land, and their schools not only preceded the government schools now organized on the basis of Western learning, but furnished the ideals and policies upon which all such schools have been established.

There are 30,000 Protestant missionary schools with an enrollment of 1,500,000 pupils, and another million are being educated in the Catholic schools throughout the mission lands. Who can estimate the influence of these schools as models for the schools and colleges organized by the governments, and as one of the chief factors in the new social order which is rapidly emerging?

The recognition of the rights of girls to receive an education in these non-Christian lands and the efforts made by various governments for their education are direct results of the methods and policies of the Christian schools and colleges which have been the leaders and pathfinders in the work of coeducation.

Who can forecast what will be the result of the education of women in the Orient? Sweeping changes are already in progress emancipating women from their former seclusion and bondage, and preparing them for leadership in greatly needed social reforms. In India women are associated to abolish the evils of child marriage and child widows; in China, to overcome the custom of foot-binding; in Turkey, to break the fetters of the harem and seclusion; in Bulgaria, women fought with men for their deliverance from Turkey; and in Japan, women are organized for Red Cross work, the profession of nurses, and other helpful ministries.

First in Modern Medicine, Surgery, and Sanitation

In all these countries the Christian missionaries have built the first modern hospitals and dispensaries, alleviated the sufferings of millions, taught the people the principles of sanitation, studied the causes and cures of plagues and epidemics, and delivered the people from the abject fear of smallpox, cholera, bubonic plague, and other deadly scourges.

Christianity the Greatest Moral Factor in the Reconstruction of the New Social Order in Non-Christian Lands

Commerce, education, and the sciences are of themselves inadequate to furnish the moral initiative and energy necessary for the highest development of these nations. Commerce produces wealth, and wealth often brings in its train leisure, luxury, and sensuality. Western mechanical genius with its revolutionizing machinery has changed the social and economic conditions and given birth to many grave, bewildering problems. Western education and science have demolished many Oriental superstitions and undermined the old sanctions for moral conduct. They have destroyed the ancient props of religion and morality, and have failed to furnish any adequate motive and power for true faith and conduct. Western emphasis on the rights of the individual for greatest freedom and self-expression serves to break the bonds of caste in India, ancestral worship in China and Japan, and to secure the liberation of women in all lands; nevertheless, to destroy the old foundations of faith and customs without giving new adequate motives and ideals tends to breed discontent and social disorder.

It is not enough to overthrow the immemorial traditions and iron-bound customs of the Orient. To abolish foot-binding, the curse of child marriage and child widows, the marriage of girls to the temple gods, polygamy, concubinage, and the abject bondage of women, may all be very necessary, but it is not enough. All this is merely destructive. Destruction may be imperative, but construction is more imperative.

There must be an altruistic, enlightened, aggressive moral and spiritual program. Individuals and the social group must be trained and inspired with new moral and spiritual dynamics to attain the highest type of individual, social, and national life. Christianity with its ideals of the value of every individual, the brotherhood of man, the nobility of womanhood, and its exalted moral and spiritual standards can meet the need and furnish the motives and dynamics for social reconstruction.

Christianity's Contributions to India

At the beginning of the nineteenth century the British East India Company said: "The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." At the close of the century, the English Lieutenant Governor of Bengal stated: "In my judgment Christian missionaries have done more real and lasting good to the people of India than all other agencies combined. They have been the salt of the country, and the true saviors of the empire."

Now, the British Government and the Indian officials are wholly favorable to the many-sided missionary endeavor. The social and educational uplift inspired by Christian missions is cordially recognized, and former hostility has given place to helpful, generous coöperation.

EDUCATION

When the missionaries entered India there were no schools in existence based on modern methods and modern subjects. The missionaries promoted learning along the line of Western ideals. Their splendid work attracted the attention of the British Government, and large sums of money have been granted to these schools by the government in recognition of their valued service.

In 1830 Dr. Alexander Duff landed in Calcutta and began his educational policy of instruction given in the English language. The first examination in Dr. Duff's school in Calcutta secured the approval of the government officials who were present. In 1835 the English language was adopted by the government as the medium of instruction in the Indian schools and colleges. Upon the plan of the mission school, established by Dr. Duff, was based the modern educational policy in India.

In his work entitled "Social Aspects of Foreign Missions" Dr. Faunce states: "Under Protestant missionary societies there are now in India over 13,000 elementary schools—including thirty kindergartens. . . . For the development of native leaders the work of the high schools and colleges is absolutely essential. India has now thirty-eight institutions of collegiate rank conducted by Protestant missionary societies. In these colleges are over six thousand students. In all of them the Bible has foremost place, in all of them the ethical standards are those of the New Testament, and all of them are doing much to counteract the defects of the government schools, which, with high intellectual standards, enforce absolute neutrality in religion."

The industrial schools in India, established by the missionaries, have demonstrated the wisdom of the policy of teaching the dignity of labor and furnishing needy students the means of self-help and self-respect. These schools have helped to break down the tradition that labor is degrading and fit only for the coolie class, to overcome the natural aversion to work and love of indolence, and to develop in the students thrift, honesty, and manliness.

The Gospel of Healing

The gospel of healing has won its way into the hearts of the people of India. More than three hundred medical missionaries and as many Christian nurses, trained for the profession in Europe or America, carry forward their labor of love. There are over three hundred missionary hospitals and over four hundred dispensaries in which science and religion unite in healing ministry to India's millions. Several missionary hospitals and dispensaries have been erected by the gifts of native rulers in recognition of the philanthropic service.

The Caste System

There were originally four castes—priests, warriors, agriculturists, and serfs—and the sub-castes of these four divisions are innumerable. The evils of the caste system are strongly stated in the Report of the Indian National Conference, given at Bombay, in 1904: "The evils of caste cover the whole range of social life. It hampers the life of the individual with a vast number of petty rules and observances which have no meaning. It cripples him in relations with his family, in his marriage, in the education of children, and especially in his life. It weakens the economic position by attempting to confine him to particular trades, by preventing him from learning the culture of the West, and by giving him an exaggerated view of his knowledge and importance. It cripples his professional life by increasing distrust, treachery, and jealousy, hampering a free use of others' abilities, and ruins his social life by increasing exclusiveness, restricting the opportunities of social intercourse, and preventing that intellectual development on which the prosperity of any class most depends. In the wider phases of life, in municipal or local affairs, it destroys all hope of local patriotism, of work for the common good, by thrusting forward the interest of the caste as opposed to those of the community, and by making combined efforts for the common good exceedingly difficult. But its most serious offense is in its effects on national life and national unity. It intensifies local dissensions and diverse interests, and obscures great national ideals and interests, which should be those of every caste and people, and renders the country disunited and incapable of improving its defects or of availing itself of the advantages which it should gain from contact with civilization of the West. It robs us of our humanity by insisting on the degradation of some of our fellow men who are separated from us by no more than accident of birth. It prevents the noble and charitable impulses which have done so much for the improvement and mutual benefit of European society. It prevents our making most of all the various abilities of our diverse communities; it diminishes all our emotional activities and intellectual resources. Again, it is the most conservative element in our society and the enemy of all reform. Every reformer who has endeavored to secure the advance of our society has been driven out of it by the operation of caste. By this rigidity, it preserves ignorant superstitions and clings to the past, while it does nothing to make those inevitable changes which nature is ever pressing on us more easy and more possible."

Christianity, alone, has furnished the motives and dynamics for breaking down the caste system and raising the outcastes to self-help and self-respect. It was thought by many that Christianity could not make progress in India unless it recognized caste. But the Christian teachings of the Fatherhood of God and the brotherhood of man have brought results even in India. To-day, the Brahmans, with whom caste originated, frankly acknowledge the justice of the Christian protest against the evils of caste, and are working toward its abolition.

Pweushotam Rao Telang, a Brahman, is quoted by Dr. Barton: "In justice to the missionary, I must say that he has done much to lift the pariah, socially and mentally, by opening schools and educating those who became converts. The structure of Hindu society and religion—built on caste—is such that there is no such help for the pariah as the Christian missionary has brought to him."

The Brahman commissioner for the State of Travancore, in the last census but one, stated: "The heroism of raising the low from the slough of debasement is an element of civilization unknown to ancient India. But for the Christian missionaries in the country, these humble orders would forever remain unraised."

Child Marriage and Child Widows

Bishop James M. Thoburn in his book, "The Christian Conquest of India," states: "Marriage is in many respects a mercenary transaction and may take place when the bride is a helpless babe, but the marriage is legal, and if the husband dies the baby wife is a widow and can never remarry. A widower may marry a hundred wives if he sees fit to do so. . . . One of the terrible blights upon the home is the practice among the Hindoos of child marriage. As late as 1901 the census reported nearly nine million child wives under fifteen years of age, which is physically, mentally, and morally disastrous to the child mother and her offspring. Much effort has been exerted by Christian missionaries to make early marriages impossible, but little progress has been made. The "Age of Consent Bill," passed in 1891, raised the age for cohabitation from ten to twelve. The British Government in 1891 enacted a law prohibiting the marriage of girls under twelve years of age. The Hindoos bitterly opposed this law as a violation of their religious and social rights."

THE BURNING OF WIDOWS

In former years widows were burned at the funeral pyres of their husbands. Such sacrifices were willingly endured by the widows to win exemption from many undesirable transmigrations of soul both for themselves and their husbands. Immolation was regarded as the highest expression of wifely devotion. In many parts of India little shrines mark the spot of the suttee.

This horrible practice was abolished by the British Government in 1847, through the persistent efforts of the Christian missionaries. The pressure brought to bear on the English government by the missionaries to abolish the suttee and the *Saugor* sacrifices—the practice of throwing babes into the Ganges—is recorded by Sir John William Kaye, author of the "History of Administration of the East India Company." He writes of William Cary and the Baptist missionaries of Serampore as follows: "What were then called the 'Saugor Sacrifices,' the present generation knows only by name. At the mouth of the Ganges, Hindoo mothers, at the commencement of the present century, threw their babes into the river on a festival day, as a propitiation to the deity. In accordance with the general system of toleration then observed by the British Government, this iniquity, like the kindred horror of widow-burning, was suffered to continue without molestation. A report upon the subject of this abominable rite, drawn up for Lord Wellesley by Mr. Cary, fixed the Governor-General's determination to suppress it; and on the occurrence of the next festival a detachment of soldiers was sent down to the point of massacre to enforce the law passed for the prohibition and punishment of the crime. It was no fault of the missionaries that sati was not extinguished at the same time. From the very commencement of their career they had exerted themselves, actively and laboriously, to drag into the clear light of day all the realities of this fearful rite. With that love of truth which rendered them so accurate and precise in all their doings, they made explorations in the neighborhood or sent out native agents to report to them the exact number of immolations within a certain circle around the capital; and they were then enabled to ascertain clearly that, year after year, from three to four hundred widows were annually sacrificed within thirty miles of the Government House of Calcutta. These and other facts illustrative of the same important subject were duly supplied to the Government, in the hope that something might be done to root out the iniquity. The duty of a Christian government in such a case was strongly urged upon Lord Wellesley by Mr. Udley (a member of the Supreme Council); but the Governor-General was then on the eve of departure, and it was reserved for another statesman, who was then on the coast of Madras, to give, a quarter of a century afterwards, the deathblow to the abomination."

INDIA'S DEBT TO THE MISSIONARIES

The British statesman Hon. James Bryce says: "The longer one stays in India the more evidence one has that the future well-being of this country, and above all, the extension, permanence, and quality of British influence, depend very largely upon the progress of missions."

In an address delivered at St. Michaels, Cornhill, in 1902, Sir W. Mackworth Young, Lieutenant Governor of the Punjab, said: "As a business man speaking to business men, I am prepared to say that the work which has been done by the missionary agency in India exceeds in importance all that has been done (and much has been done) by the British Government in India since its commencement. Let me take the Province which I know best. I ask myself what has been the most potent influence which has been working among the people since annexation fifty-four years ago, and to that question I feel that there is but one answer—Christianity, as set forth in the lives and teachings of Christian missionaries. I do not underestimate the forces which have been brought to bear in the Punjab by our beneficence, by British justice and enlightenment; but I am convinced that the effect on native character produced by the self-denying labors of missionaries is far greater."

Christianity's Contributions to Africa

Africa has been known as the "Dark Continent" for several reasons. It is the "Land of the Blacks," the "Home of the Negroes"; its shape suggests a huge interrogation point, and for centuries it has been an enigma with its unsolved mysteries.

Paganism

Paganism, the native religion of Africa, has no writings nor definite system. It is the lowest type of religion—a mixture of fear of evil spirits, superstitions, horrible rites, and gross vices. Wilson S. Taylor in his work, "Daybreak in the Darkest Continent," says: "Lying, stealing, polygamy, slavery, and promiscuous living have the countenance and approbation of pagan religion. Drunkenness, gluttony, and even murder are features of the festivals of pagan religion. The unspeakable, unthinkable horrors of witchcraft, human sacrifice, burial alive, and cannibalism are inextricably intertwined with pagan religion. . . . Delicacy permits but the most guarded references to the revolting brutality and nauseating licentiousness which are legitimate offspring of pagan gods and religion. To be consistent with his perverted conceptions of religion, the African cannot be any other than he is. Brutality lies not in himself, but in his religion. Even when slightly separated from his religion, and for a short time influenced by Christianity, he has proved a model of docility, trustworthiness, and inherent kindness. The pagan African is what he is because of his religion. Change his religion and you change the African."

Exploration

The history of the exploration of Africa is the record of the indefatigable labors of Christian missionaries including Moffat, Anderson, Campbell, Livingstone, Krapt, Rebmann, and others. These are the brave men who faced the unknown dangers of the unexplored regions, risked their lives amid wild beasts, hostile tribes, fever-threatened areas, and gave to the world maps of the uncharted country and a knowledge of the various peoples, their languages and customs.

Languages and Dialects

There are several hundred languages and dialects spoken in Africa. All of these were without written form or alphabet before the advent of the missionaries. Many of these languages and dialects have been reduced to writing by the missionaries who have supplied sign-characters for the sounds and developed vocabularies, grammars, dictionaries, and a literature for both educational and religious instruction.

EDUCATION

The educational work in Africa has been dependent almost entirely upon the missionaries. In the mission schools the natives have been taught reading, writing, arithmetic, general knowledge, and numerous trades and occupations. In a land where the natives are naturally disinclined to work it means much to teach them to use hand and brain and to give them a new motive and new joy in the mastery of handicrafts.

Sir H. H. Johnston, the English traveler and scholar, speaking of British Central Africa, says: "It is they who in many cases first taught the natives carpentry, joining, masonry, tailoring, cobbling, engineering, bookkeeping, printing, European cookery, to say nothing of reading, writing, and arithmetic, and a smattering of general knowledge. Almost invariably it has been to the missionaries that the natives of interior Africa have owed their first acquaintance with a printing press, the turning lathe, the mangle, the flatiron, the sawmill, and the brick mold."

CHRISTIAN MISSIONARIES THE PICKET GUARDS OF CIVILIZATION IN AFRICA

Major Macdonald, of British East Africa, states: "Instead of a savage heathen kingdom, where a man's life was rated at the price of an ox, a woman was an article of barter, and where justice went to the highest bidder, the

Uganda of to-day is a well-ordered state, steadily improving in the arts of civilization and culture, where no man can lose his property or his life at the arbitrary will of the great or without a fair and open trial. This alone is no small thing to have achieved, and a large share in its accomblishment is undoubtedly due to the patient toil of the Christian missionaries."

The report of the South African Native Affairs Commission, for 1903-05, presented the statement: "For the moral improvement of the natives there is available no influence equal to that of religious belief. The Commission is of the opinion that hope for the elevation of the native races must depend mainly on their acceptance of Christian faith and morals."

The words of our former President Theodore Roosevelt, as quoted by Mr. Speer, sum up the imperative need of missionary labors and Christian ideals in Africa: "The change of sentiment in favor of the foreign missionary in a single generation has been remarkable. The whole world, which is rapidly coming into neighborhood relations, is recognizing, as never before, the real needs of mankind and is ready to approve and strengthen all the moral forces which stand for the uplift of humanity. There must be government for the orderly and permanent development of society. There must be intercourse among peoples in the interests of commerce and growth. But, above all, there must be moral power, established and maintained under the leadership of good men and women. The upright and far-seeing statesman, the honest and capable trader, and the devoted Christian missionary represent the combined forces which are to change the Africa of to-day into the greater and better Africa of the future. . . . Beyond question of rule or traffic are the responsibilities of America as to the moral uplift of the people of Africa. This responsibility is to be met in coöperation with the Christian forces of other nations."

CHRISTIANITY'S CONTRIBUTIONS TO CHINA

China is perhaps the oldest civilization on the globe. She has had Taoism and Confucianism for 2,400 years, Buddhism for 1,800 years, and Mohammedanism for 1,200 years. With these religions and moral systems there has developed a large literature which has been regarded with profound reverence, and which has furnished the foundation and substance of Chinese education. Notwithstanding these very ancient standards of religion, morality, and education, China has been as a sleeping giant, in a state of lethargy through the centuries, and indifferent to the progressive forces and movements of Western civilization.

Christian missionaries began their work in China about the beginning of the nineteenth century. For nearly one hundred years their activities were greatly impeded by persistent opposition. Not until the opening of the twentieth century was the hostility removed and Christianity regarded with favor by Chinese officials.

The Chinese comprise about one-fourth of the human race. The destinies of the nation are now in the hands of Christian Chinese leaders and statesmen who look with indulgence upon Christianity and Western civilization. The majority of the constructive reformers are men who have been educated under Christian influences, and they are in sympathy with the ideals of Christian civilization. It has been noted and commented upon that Asiatics influenced by modern education without religion become political iconoclasts, while those educated in schools under Christian auspices become constructive in their policies.

MISSIONARIES AS INTERPRETERS AND COUNSELORS

All the governments of Europe and America were dependent upon the missionaries as their interpreters and counselors in their first negotiations with China. They were the only men who knew the language and understood the character of the Chinese, and hence they were the trusted guides of both the Chinese and foreign governments.

Caleb Cushing, later Attorney General of the United States, who was sent to China in 1884, speaks with authority upon this subject: "In the late negotiations with China, the most important, not to say indispensable, service was derived from American missionaries, and more especially from Dr. Bridgman and Dr. Parker. They possessed the rare qualifications of understanding the Chinese language, which enabled them to act as interpreters to the legation; their intimate knowledge of China and the Chinese made them invaluable as advisors, and their high character contributed to give weight and moral strength to the mission; and while their coöperation with me was thus of eminent utility to the United States, it will prove, I trust, not less useful to the general cause of humanity and of religion in the East. But this particular service rendered by the American missionaries in this case is but one of a great class of facts appertaining to the whole body of Christian missionaries in China. In the first place, other legations to China have been equally dependent on the Christian missionaries, of which well-known examples occur in the history of the successive British embassies of Lord Macartney, Lord Amherst, and Sir Henry Pottinger. In the second place, the great bulk of the information we possess in regard to China, and nearly the whole of the primary philological information concerning the two great languages of the Chinese Empire, the Chinese and the Manchu, are derived through the missionaries, both Catholic and Protestant."

Cause of the Boxer Uprising

Dr. Isaac Taylor Headland, in "By-Products of Missions," gives a clear statement of the events which led to the Boxer Uprising: "In the spring of 1898 there were two Roman Catholic priests murdered by the Chinese in Shantung. They were German subjects. . . . The German Emperor sent his fleet and ordered them to make the mailed fist a terror in the Orient. They compelled the Chinese to pay a heavy indemnity to the families of these two priests and to rebuild the churches and houses destroyed. . . . But it was not enough for the German Emperor. He took the port of Kiao Chiao with fifty miles of territory around it, and compelled the Chinese Government to promise to allow him to open up all the mines and build all the railroads within the province. This made the governor Yu Hsien angry, and he established the Big Knife Society, of which his own son was a member, determined ultimately to drive every foreigner out of China. When Russia heard that Germany had taken a port and a sphere of influence, she demanded and took Port Arthur and Dalne without any cause on the part of China whatever. England also took Wei-hai-wei. France took Kuang-Chou-wan, and Italy tried to take San-men. This all occurred while the emperor was issuing his reform edicts in 1898, and this, and not the missionaries, was the cause of the Boxer Uprising."

In the year 1900, the time of the Boxer troubles, 265 missionaries perished, tens of thousands of native Christians who refused to recant their Christian faith were slain, and the nation seemed determined to drive every foreigner from the land.

In the spring of 1913 President Yuan Shi-kai sent a telegram to leading Christians in every great city of China, asking that Sunday, April 27, be observed as a day of Christian prayer for the blessing of God on the young republic. In the brief period the national policy of bitter hostility gave place to the desire for friendship and coöperation.

MODERN EDUCATION

In 1905 an imperial edict directed that modern schools should be everywhere established and that Western learning should be taught in them. Fourteen thousand Chinese young men became students of Western learning in Japan, and hundreds of others were sent to the United States and other countries to receive their education. Chinese students who now qualify for governmental positions must have a knowledge of European history, economics, social science, and other branches of modern learning. With the adoption of Western methods and subjects of education new life has come to China. There is a vital connection between the educational reform of 1905 and the establishment of the republic in 1912.

The first six modern colleges and universities established by the Chinese Government were opened and presided over by Christian missionaries. Dr. W. A. P. Martin, characterized by Minister Denby as "the foremost American in China," a missionary of the Presbyterian Church of the United States, held the position as head of the Chinese educational system for foreign study and as advisor of the Foreign Office in international affairs. Dr. C. D. Tenney established the new public school system in the metropolitan province of Chihli, and Dr. Hayes rendered similar service for the province of Shantung. Over 40,000 schools, colleges, and universities are spreading Western learning in China.

But a few years ago not one woman in a thousand could read or write. In 1907 the Chinese Government began to open schools for girls. Now women teachers are in great demand for both the public and private schools. The education of Chinese girls was begun by the missionaries, and the precedent established by the mission schools opened the way for this sweeping change in the public schools promoted by the new republic.

The Fight Against Opium

China's struggle against the opium curse has been dramatic. She was overcome by it as a child in the grip of a monster. In 1907 a royal decree demanded its abolition in ten years. To China's credit it may be said she is making a winning fight against this great evil. The missionaries opened up refuges for the victims who sought deliverance from the habit, and thousands of Chinese through this means have been saved from the blight. The missionaries have done heroic service in the warfare against opium, and finally the production and consumption of the drug have been made illegal.

Said Mr. Wong, at the reception given the members of the International Opium Commission in Shanghai, on February 3, 1909: "What success in the anti-opium campaign has been attained is largely due to the missionaries." He expressed the thought that the "Commission would draw the nations represented closer together, as nothing draws people together more than united action for a righteous cause."

Foot-Binding

The foot-binding reform is slowly making its way in China. It is said that there are seventy millions of women in bondage to this custom. The Christian missionaries were first to make protest against this baneful practice. The Chinese, themselves, are now being stirred to action in this reform. With the freedom of the feet will come greater freedom of the mind.

Medicine, Surgery, and Sanitation

Under the old régime China was in total ignorance of sanitation, surgery, modern hospitals, and curative medicines. Cholera, bubonic plague, and other scourges frequently ravished and terrorized the people. Ignorance and uncleanliness were the cause of many epidemics and much suffering. The missionaries first carried to China the blessings of modern medicine, surgery, and sanitation. There are now hundreds of hospitals and hundreds of dispensaries scattered throughout China spreading the gospel of cleanliness and hygiene. The medical branch of Christian missions has probably been the most effective factor in breaking down the opposition and prejudice of the Chinese against foreigners.

China's Debt to the Missionaries

Dr. John Dudgeon, thirty years resident in China, and head of the Imperial College at Peking, bears witness to the work of the missionaries: "The missionary question of China is the question of the century. When you ask me if missionary enterprise in China has made good, I answer 'Unquestionably' without reserve—not only an almost unmixed good, but almost the only good. The civilization that half the Powers would introduce is the civilization of selfishness. Railways are not everything and will not take the place of mental and moral training. We are upsetting the ideas of the Chinese and not giving them anything in their place. The only influence that can counteract the evil effects of breaking away from old restraints and abandonment of old beliefs is the civilization that springs from Christianity. It is the only hope of China."

Equally appreciative is the testimony of Dr. Yen, Secretary of the Chinese Legation in Washington: "The history of modern education in China covers a period of only a few years, but the system has made wonderful strides in that period, and certainly the work is considered by our Government and people alike as the most urgent and most important we have on hand. . . . A large part of the credit for initiating this wonderful educational movement is due to the missionary foresight and enterprise. They were the earliest to realize the importance of changing radically our obsolete system of education, and to-day some of the missionary colleges may easily be classed among our best. The splendid work they are doing is appreciated and recognized by our Government and people. . . . To me the educational phase of the missionary labors seems the most important and the most influential. Through the school and college the missionary comes in contact with the upper and ruling classes of our people, and the influence he exercises over his pupils in the classroom—the future leaders of the Empire—will help to direct our future national policies."[1]

At a banquet in New York given to the Imperial Chinese Commissioners who visited the West in 1906, His Excellency Tuan Fang, recently Viceroy of Chihli, declared: "We take pleasure this evening in bearing testimony to the part taken by American missionaries in promoting the progress of the Chinese people. They have borne the light of Western civilization into every nook and corner of the Empire. They have rendered inestimable service to China by the laborious task of translating into the

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[1] *The Intercollegian*, February, 1909.

Chinese language religious and scientific works of the West. They help us to bring happiness and comfort to the poor and the suffering by the establishment of hospitals and schools. The awakening of China, which now seems to be at hand, may be traced in no small measure to the hand of the missionary. For this service you will find China not ungrateful."[2]

CHRISTIANITY'S CONTRIBUTIONS TO JAPAN

Japan had Confucianism, Buddhism, and Shintoism for fifteen centuries and during that long period remained unprogressive. After fifty years' contact with Western Christian civilization Japan has emerged from obscurity and taken her place among the foremost nations.

Japan was quick to appropriate the advantages of Western education and civilization, and has made progress in every phase of its national life. Profiting by the wisdom and experience of Western nations, Japan, in a period of five decades, has achieved numerous reforms and improvements which took the nations of Europe and America five centuries of rigorous struggle to initiate and mature.

In 1868 Emperor Mutsuhito proclaimed: "Knowledge and learning should be sought for all over the world." In 1871 Japan broke from the bondage of ancient feudalism, in 1889 the constitution was proclaimed, and in 1890 the first parliament was convened. The reforms and improved methods in education, jurisprudence, commerce, and in civil and political institutions were steadily extended. The Japanese army was rapidly reorganized upon the European system and transformed from a mob of soldiers of medieval methods and equipage into a scientific war-time organization. In 1905 this youthful David among the nations grappled with the giant of Europe, and the amazing victory of the Japanese over the Russians placed Japan in the front rank of the nations of the earth.

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[2] New York *Sun*, February, 3, 1906.

EDUCATION

The old system of education in Japan was based on the teaching of the Confucian classics. The Western learning was introduced to Japan by the missionaries. The first schools to offer the new education were the mission schools. The first government schools established along the new lines were organized and presided over by missionaries. The first modern schools established by educated natives were opened up as Christian schools and with the aid of Christian gifts from other lands. The educators and leaders of Japan are, themselves, quick to acknowledge the advantages of Western education and the indebtedness of their people to the missionaries and the mission schools.

Japan is now one of the three best-educated nations of the world. The government schools are among the most efficient. There are six million pupils in these schools, and ninety-five per cent of the population can both read and write.

JAPAN'S INDEBTEDNESS TO THE MISSIONARIES

The outstanding service rendered by Dr. S. Wells Williams, a missionary of the American Board for Foreign Missions, is given by Mr. Foster: "One of the best-known American missionaries in China was Dr. S. Wells Williams. He mastered the most difficult language, and came to be recognized as the first scholar and linguist of all the foreign residents. When our Government determined to force an entrance into Japan, which had been hermetically sealed against all foreigners for centuries, Commodore

Perry was dispatched with a considerable fleet, and both America and Europe were laid under tribute to furnish men of learning and fitness to make the expedition a success. But before Commodore Perry could venture on the first diplomatic step of his work, he had to repair with his fleet to Canton to take on board Dr. Williams as his interpreter and adviser, and the narrative which the Commodore has left of his expedition shows that in securing intercourse with the authorities and in the details of treaty negotiations, Dr. Williams was his main support, and to him, more than to any other person, was the Commodore indebted for the complete success of his expedition, which has brought so much fame to American diplomacy and which has given to the United States such prominence in the affairs of the Far East."

In less than half a century the officials and people of Japan have changed from the attitude of bitter hostility to Christianity and its missionaries to open and frank acknowledgment of their service as promoters of education, morality, and social progress.

Says the *Japan Mail* (October 8, 1892): "No single person has done so much (as the missionary) to bring foreigners and Japanese into close intercourse. His dictionary was the first book that gave access to the language of the country, and remains to this day the best available interpreter of that language. But even more than his dictionary has helped to facilitate mutual acquaintance, his life has assisted to break down the barriers of racial prejudice and distrust."

On September 1, 1908, the Japanese Government held a convention of native leaders in philanthropic enterprises, such as orphanages, ex-convict homes, factory-girls' homes, rescue homes, blind asylums, and other institutions. At this conference the Japanese Christians made up one-ninth the enrollment, while they represented less than two-hundredths of the population of the country.

In 1912 the Vice Minister of Home Affairs in Japan assembled a conference of representatives of Buddhism, Shintoism, and Christianity. This conference was interpreted as a public recognition of Christianity as one of the religions of the empire.

The Needs of Christian Ideals

Dr. Sidney L. Gulick, an eminent missionary statesman of long residence in Japan, wrote to the secretary of the American Board: "The influx into Japan of Occidental naturalistic philosophy, irreligious spirit, intense industrial and commercial activity, and lust for gold and pleasure is producing widespread moral disaster. Even the system of popular education, so valuable in many ways to national prosperity, is having an unfortunate influence, in that, while the scientific education it imparts destroys beliefs in traditional faiths, it has not been able to provide an adequate substitute. The public school system has officially discarded religion and the ethics based thereon, and has attempted to found morality on patriotism and imperial deification. The result of this policy has been to undermine moral and spiritual life, a result which has become of keen solicitude to many patriots in positions of responsibility."

Count Okuma, one of the wisest of the older statesmen of Japan, expressed his deep concern along the same lines: "Japan at present may be likened to a sea into which a hundred currents of Oriental and Occidental thoughts have poured, and, not having effected fusion, are raging, wildly tossing, warring, roaring. The old religion and old morals are steadily losing their hold, and nothing has yet arisen to take their place."[3]

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[3] "The Missionary Message," p. 116.

Speaking to the young men of Japan, Count Okuma said: "It is a question whether we have not lost moral fiber as the result of the many new influences to which we have been subjected. Development has been intellectual, not moral. The efforts which Christians are making to supply the country a high standard of conduct are welcomed by all right-thinking people. As you read the Bible you may think it antiquated, out of date. The words it contains may so appear, but the noble life which it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life, and you will supply to the nation just what it needs at the present juncture."

Baron Mayajima, a former member of the Japanese Cabinet, bears similar testimony: "I firmly believe we must have religion as the basis of our national life and personal welfare. No matter how large an army or navy we may have, unless we have righteousness as the foundation of our national existence, we shall fall short of the highest success. I do not hesitate to say that we must have religion for our highest welfare. And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for the nations."

CHRISTIANITY'S CONTRIBUTIONS TO SIAM

The opening of Siam to Western civilization and commerce was due to the work of Christian missionaries who first won the confidence and esteem of the people by their kindness and devoted labors. In 1856 the United States' treaty with Siam was negotiated. Concerning the influence of missionaries in the opening of that country and of the complete confidence of the people of Siam in the missionaries, Dr. Wood, of the Embassy, wrote: "The unselfish kindness of the American missionaries, their patience, sincerity, and faithfulness, have won the confidence and esteem of the natives, and in some degree transferred those sentiments to the nation represented by the missionary and prepared the way for the free and national intercourse now commencing. It is very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have Rev. Mr. Matoon as the first United States Consul to set the treaty in motion."

In 1871 the Regent of Siam frankly told Mr. Seward, the United States Consul General at Shanghai: "Siam has not been disciplined by English and French guns as China has, but the country has been opened by the missionaries."

Dr. Barton, in "The Missionary and His Critics," quotes Hon. David B. Sickles, United States Consul at Bangkok, Siam: "The American missionaries in Siam, whom I have observed for several years, have accomplished a work of greater magnitude and importance than can be realized by those who are not familiar with its character, and with the influence they have exerted upon the government and the people. Largely through their influence slavery is being abolished, and the degrading custom of bodily prostration is not compulsory. Wholesome and equitable laws have been proclaimed, criminals have been punished by civilized methods, literature and art have been encouraged by the king and ministers, an educational institution has been established by the government, and reforms have been inaugurated in all its departments. Before I went to the Far East I was strongly prejudiced against the missionary enterprise and against foreign missionaries: but after a careful examination of their work, I became convinced of its immense value."

The obligations of the people of Siam to Christian missionaries was briefly summed up in the statement of Chulalongkorn, the King of Siam: "American missionaries have done more to advance the welfare of my country and people than any other foreign influence."

Christianity's Contributions to Korea

The awakening in Korea is considered among the remarkable phenomena of modern missions. A great Christian revival swept the land, and the intense earnestness, spirit of sacrifice, and personal efforts to win others as converts to Christianity were characteristic features of the movement.

The missionaries began their work in Korea in 1884; now there are over 200,000 Korean Christians. The national consciousness of the Koreans was quickened by the mass movements of the people toward Christianity.

Korea has been stimulated to new activities under the dominating influence of Japan. At first Japan established a protectorate over Korea, and in 1910 secured the formal annexation. Under the new régime Korea has made rapid strides in the path of progress.

The kindly feeling of the people of Korea toward Americans was finely expressed by their king: "There are many, many Americans in Korea. We are glad they are here. Thank the American people, and we shall be glad to receive more teachers."

Christianity's Contributions to Turkey

Christian missionaries began their work in Turkey in 1819. Their efforts met with strenuous opposition from the Mohammedans. The Greek and Armenian portion of the population have been stanch friends and supporters of the missionaries.

EXPLORATION

The existing maps of the interior of the Turkish Empire were of little value. The missionaries had to determine for themselves the resources, strategic points, centers of population, and geographical conditions. Dr. Grant, a medical missionary, was the first to tabulate accurate reports of that wild section of the empire known as Kurdistan. It is said that the explorations and accurate scientific reports of the missionaries Smith and Dwight of Asia Minor, Kurdistan, and Persia made a valuable contribution to the science of geography.

EDUCATION

The old system of education was connected with the Oriental churches and mosques, and consisted of the study of ecclesiastical literature completely out of touch with modern ideas and progress. The system of modern education adopted by the Turkish Government was introduced by the missionaries, and the government schools are modeled after the plan of the mission schools.

The American Board, alone, sustains eleven colleges and theological training schools in Turkey. In Roberts College at Constantinople there are no less than fifteen nationalities represented by the students. Many of the enlightened Mohammedans, recognizing the superiority of the Christian schools, risk the danger to their religious faith and send their children to these schools.

Hon. E. F. Noyes, United States Minister to Turkey, says: "The salutary influence of American missionaries and teachers in the Turkish Empire cannot possibly be overrated. By actual observation I know that wherever a conspicuously intelligent and enterprising man or woman is found in the East, one imbued with the spirit of modern civilization, it is always found that he or she was educated in an American college. With the educational influences comes a demand for the refinement of civilized life."

Medical Work

The work of the medical missions in Turkey has done much to wear down the opposition of the Mohammedans. There are thirty-five hospitals and 144 missionary dispensaries maintained in Turkey. The constant service of love and healing causes even the critics to cease their carping. The scourge of cholera in Turkey has been greatly abated. With clearer knowledge of the sources of the disease and better understanding of its treatment, the malady no longer inspires humanity with the former abject fear.

Ideals of Freedom

The ideals of freedom which in recent years have fired the Balkan States are largely the result of the educational influence of the Christian colleges in Turkey. It is not that the Christian schools are revolutionary in spirit; but the principles inspired by Christianity are profoundly democratic and promote the love of freedom, justice, and equality among men.

The new régime of the Turkish Empire and the independence of Bulgaria are due to the fact that the leaders in these movements received their education in the Christian schools. Recognized authorities rank the influence of these schools as the most important factor in the creation of the new Bulgaria.

The emancipation of women which is making progress is a natural result of the impact of Western education and civilization. The women of Turkey now believe that one reason for the triumph of Bulgaria over Turkey was that the women of Turkey were shut up in their harems, while the women of Bulgaria were free to serve their country and even fought with the men on the fighting lines.

Concerning these facts the journalist W. T. Stead wrote with first-hand knowledge: "When I get sick and weary over the contemplation of the mean intrigues, the squalid ambitions, and the unscrupulous doings of the politicians, I find an unfailing refreshment for my soul in remembering the heroic pioneer work that is being done in the dominions of the Sultan by citizens of the United States. . . . Private American citizens, subscribing out of their own pockets sums that in fifty years may have equaled the amount spent to build one modern ironclad, have left in every province of the Ottoman Empire the imprint of their intelligence and of their character. . . . It is not a small thing to have laid the foundation of a new state, to have given shape to the latest aspirations of a nationality—and that is what the Americans did when they cradled the Bulgarian kingdom in the classrooms of Roberts College. Even greater work than this they have done and are doing."[4]

Of similar import is the testimony of Sir H. O. Arnold-Forster: "I do not believe that Englishmen fully realize the enormous debt which Bulgaria owes to Dr. Washburn and Roberts College. We see evidences of constitutional wisdom and an acquaintance with the principles and practice of free peoples at every turn in Bulgarian affairs; but we are at a loss to account for their existence in the little Eastern nation just struggling into life. The explanation is not far to seek. Nearly half the leading politicians in Bulgaria and Eastern Roumelia are old pupils of Roberts College."

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[4] "Americanizing Turkey," 3 ff.

Thomas H. Norton, Ph.D., United States Consul at Harput and Smyrna, Turkey, commends the work of the American missionaries: "At present we see the map of Asiatic Turkey dotted with the stations and substations, the schools, hospitals, and orphanages of the American Mission. It is difficult to find a town where a school under American auspices has not been started, or to enter a village without encountering some one educated in an American school. Thousands of the orphans resulting from the massacres of 1895 and 1896 have been trained in American orphanages. The small band of American physicians have done untold good in the country, and the work of the finely equipped American College at Beirut, in training up a large corps of skilled native physicians, is of incalculable value. . . . It is not necessary to pronounce the eulogy of this widespread activity. Bryce and other British statesmen have bestowed upon it their meed of praise, and unhesitatingly ranked it as the most important factor in the evolution of a new Turkey. They have, however, failed to consider an equally important result attained, unintentionally but no less securely, as the outcome of these many years of altruistic effort. This is the very pronounced receptive attitude of the vast masses of the population of Turkey, in regard to American ideas, methods, and wares."

Christianity's Contributions to Persia

Of the influence of Christian missionaries in Persia and particularly of our American missionaries, Hon. S. G. W. Benjamin, United States Minister to Persia, writes: "American missions in Persia may be seemingly slow, but they are an enduring influence both for secular as well as religious progress. Their growth is cumulative and their power mighty."

Prince Malcolm Kahn, Persian Minister, pays a frank compliment to the labors of missionaries in promoting Western education and civilization: "I have always considered the presence of your missionaries in Persia as a providential blessing. I do not speak of their religious mission, but of the admirable and far more praiseworthy efforts which they make to shed the light of European education throughout the entire East. I can assure you, moreover, that the eminently liberal spirit of his Majesty the Shah, and the intelligent men who are now his counselors, fully appreciate the value of the services rendered by your worthy countrymen to the cause of civilization in Persia."

Christianity's Contributions to the Philippines

When the Stars and Stripes floated over the Philippines 8,000,000 people of various backward races became wards of the United States Government. A system of public schools was at once introduced in which manual training and industrial competency were made an essential part. Over 60,000 pupils enrolled in these schools are taught some useful handicraft. This industrial training is recognized as laying the foundations not only for self-help but for better social order.

With American occupancy the Philippines are being transformed. The wild wastes are made to blossom as the rose. Churches and schools dot the landscape as enduring monuments of a better civilization. The Bible is being translated and circulated in the native languages. Under the Stars and Stripes are being wrought out the problems of social, political, and religious liberty.

Ex-President Taft, as Governor-General of the Philippines, recognized the necessity and value of the ideals and moral force of Christianity for the promotion of civilization and popular government. "The missionary societies," said he, "have great responsibilities with reference to the expansion of civilization in distant lands, as I came to realize much more fully than ever before in my contact with this work while in the Far East. No one can study the movement of modern civilization from an impartial standpoint and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization in the growth of popular self-government."

Christianity's Contributions to the South Sea Islands

The South Sea Islanders were lifted from savagery to civilization in almost a single generation, through the spirit and teachings of Christianity. From the missionaries the South Sea Islanders first learned the uses of their native arrowroot, gained their first experience with cows, sheep, and grains, and their first acquaintance with looms, cotton gins, wheelbarrows, spades, and numerous other tools and implements.

Robert Louis Stevenson, after a visit to the South Sea Islands, wrote: "I had conceived a great prejudice against missions in the South Seas, and I had no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those who deblaterate against missions have only one thing to do, to come and see them on the spot. They will see a great deal of good done, and I believe, if they be honest persons, they will cease to complain of mission work and its effects."

Alfred Russell Wallace, the scientist and author, strongly commended the work of the missionaries in the South Sea Islands: "The missionaries have much to be proud of in this country. They have assisted the government in changing a savage into a civilized community in a wonderfully short space of time. Forty years ago the country was a wilderness, the people naked savages, garnishing their rude houses with human heads. Now it is a garden worthy of its sweet name of 'Minahata.'"

Chief Justice Sir Charles St. Julian, of Fiji, writes of mission work in the Fiji Islands: "If the work done by the Wesleyan Missionary Society had only been to cause the natives to cast off bad practices and customs, it would have been a very gratifying result, but the mission has built up a kingdom."

Of mission work in the Samoan Islands, Mr. Tripp, United States Commissioner to the Samoan Islands in 1899, wrote with appreciation: "These people are far from being savages. They are splendid specimens of physical manhood, and are well informed about matters of general information. They are nearly all Christians, and are very devout in their attachment to their church and their religion. Thanks to the missionaries, the great bulk of the natives and nearly all the chiefs can read and write and are adopting the habits of civilization with alacrity."

Perhaps few men appraised the work of the missionaries in these islands more highly than the great naturalist Charles Darwin. He wrote: "The lesson of the missionary is the enchanter's wand. The house has been built, the windows framed, the fields plowed, and even the trees grafted by the New Zealander. When I looked at the whole scene, I thought it admirable. . . . The march of improvement consequent on the introduction of Christianity throughout the South Sea probably stands by itself in the records of history. . . . It appears to me that the morality and religion of the inhabitants are highly creditable. There are many who attack both the missionaries, their system, and the effect produced by it.

Such reasoners never compare the present state with that of the Island Tahiti only twenty years ago; nor even with that of Europe at the present day; but they compare it with the high standard of gospel perfection. Inasmuch as the condition of the people falls short of this high standard, blame is attached to the missionary instead of credit for that which he has effected. They forget, or will not remember, that human sacrifices and the power of an idolatrous priesthood—a system of profligacy unparaleled in any other part of the world—infanticide a consequence of that system—bloody wars, where the conquerors spared neither women nor children—that all these have been abolished and that dishonesty, intemperance, and licentiousness have been greatly reduced by the introduction of Christianity."

Captain Palmer, of the British Navy, gave similar testimony: "Whether in the Sandwich Islands or New Zealand, amongst the Society, Fiji, or New Hebrides groups, I have found them (the missionaries) the same earnest, God-fearing men, striving to their utmost to win souls amongst those who, but for them, would never hear of the 'glad tidings of great joy.' They require no advocacy from me, however; I only ask those who are so fond of running down missionaries to think a little, and not talk ignorantly and wickedly about men and women whose lives adorn some of the bright pages of British history."

Christianity's Contributions to the Hawaiian Islands

Of the work of American missionaries in the Hawaiian Islands, Archdeacon Thomas Spencer Childs said: "Whatever the future of these islands, and I believe they have a magnificent future, the foundations of their greatness will rest on the work of the American missionaries."

John Quincy Adams, as Chairman of the Committee on Foreign Affairs, made his report to Congress in 1843, in which he voiced his appreciation of the missionary activities in the Hawaiian Islands: "It is a subject of cheering contemplation to the friends of human improvement and virtue that, by the mild and gentle influence of Christian charity, dispensed by humble missionaries of the gospel, unarmed with secular power, within the last quarter of a century, the people of this group of islands have been converted from the lowest abasement of idolatry to the blessings of the Christian gospel; united under one balanced government; rallied to the fold of civilization by a written language and constitution providing security for the rights of persons, property, and mind, and invested with all the elements of right and power which can entitle them to be acknowledged by their brethren of the human race as a separate and independent community."

The eminent American lawyer Richard H. Dana visited the islands in 1860. His testimony concerning the efficiency and devotion of the missionaries is of great weight: "It is no small thing to say of the missionaries of the American Board that in less than forty years they have taught this whole people to read and to write, to cipher and to sew. They have given them an alphabet, grammar, and dictionary; preserved their language from extinction; given it a literature, and translated into it the Bible and works of devotion, science, entertainment, etc. They have established schools, raised up native teachers, and so pressed their work that now the proportion of inhabitants who can read and write is greater than in England; and whereas they found these islands a nation of half-naked savages, living in the surf and on the sand, eating raw fish, fighting among themselves, tyrannized over by feudal chiefs, and abandoned to sensuality, they now see them decently clothed, recognizing the laws of marriage, knowing something of accounts, going to school and public worship with more regularity than the people do at home; and the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies."

"The spirit that moved upon the deep
  Is moving on the minds of men;
The nations feel it in their sleep,
  A change has touched their dreams again.
Voices confused and faint arise,
  Troubling their hearts from East to West,
A doubtful light is in their eyes,
  A gleam that will not let them rest.
The dawn, the dawn is on the wing,
  The stir of change on every side,
Unsignaled as the approach of spring,
  Invincible as the hawthorn tide."
—*Alfred Noyes*, "*The Dawn of Peace.*"

PART SIX

CHRISTIANITY'S CONTRIBUTIONS TO THE RELIGIOUS LIFE OF MANKIND

21

Chapter XXVII

CHRISTIANITY'S CONTRIBUTIONS TO THE RELIGIOUS LIFE OF MANKIND

Religion and Christianity Defined

Religion is that phase of life which functions in its intellectual, moral, and spiritual relations to Deity, the universe, and humanity. Religion being a phase of life transcends all efforts at definition. Like a brilliant diamond giving forth its light from many facets and with many hues, so religion presents many sides and angles, and all endeavors at definition fail to exhaust its fullness.

"The 'cell' of religion," says Shailer Mathews, "is man's conscious attempt to place himself in help-giving relationship with those superhuman forces in the world upon which he realizes his dependence, and which he treats as he would treat persons whom he wished to aid him."

Prof. G. B. Foster states: "Primarily, religion is a feeling and force of life, a yearning for the highest good, a sense of need of help from the Strongest, and intimations of the Infinite and the Eternal, as the soul's lasting portion."

Cardinal Gibbons broadly defines religion as "embodying the existence of God; his infinite power and knowledge; his power over us; the recognition of a divine law; the moral freedom and response of man; the distinction between good and evil; the duty of rendering homage to God, and justice and charity to our neighbor; and, finally, the existence of a future state of rewards and punishments."

The prophet Micah presents the sum of God's demands:

"And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." (Micah 6: 8.) Christianity sums up the whole religious duty of man in two brief commands: "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbor as thyself." These are concise and comprehensive.

Religion is life—a living, organizing, productive force—that feeling and power which expresses itself in religious cults, creeds, and ceremonies. Religion is more than the sum of its external phenomena of institutions, dogmas, rituals, and activities. As the cathedral is the sum total of all the materials employed in its structure, plus the mechanical genius, the artistic skill, and sense of beauty of its architects and builders; as the tree is the sum total of all its phenomena unfolded in root, trunk, and branches, plus the living principle which determines its form and functions; so religion is more than the sum of all its organizations and institutions, cults and creeds, decrees and dogmas, rituals and ceremonies. As love is more than the component elements of sympathy, kindness, and good will, so religion is more than the external forms through which it is expressed. Religion is life.

MEN ARE NATURALLY RELIGIOUS

In the long struggling pilgrimage from the worship of nature to conscious fellowship with nature's God, man's darkened mind has been illuminated by increasing light and his erring, faltering footsteps guided by a protecting providence. Step by step he has advanced from the worship of inanimate objects to that of animals, from animal worship to the deification of man, and from the homage of idealized human heroes to the worship of the Creator—from the misty, miasmatic marshes of polytheism and superstition to the higher ground and purer atmosphere of monotheism—the worship of the one true God.

Plutarch, who lived in the first century of the Christian era, wrote: "Yea, shouldst thou wander through the earth, thou mayst find cities without walls, without a king, without houses, without coin, without theater or gymnasium; but never wilt thou behold a city without a God, without prayer, without oracle, without sacrifice. Sooner might a city stand without ground, than a state sustain itself without religion. This is the cement of all society, and the support of all legislation." The historian M. Guizot, well qualified to speak on this subject, says: "Until the fifteenth century, we see in Europe no general and powerful ideas, really acting upon the masses, but religious ideas."

With our extension of geographical and historical knowledge it has become evident that men are naturally religious. The scepter of religion has swayed the masses of men in all ages. From the lowest savage tribes to the most cultured nations, religious sentiment is seen to be common to all. Evidences of religious instincts and activities are everywhere to be found. Religious thought, religious emotion, religious worship belong to all the races of men. Wherever man is found, there exist the creative genius and aspirations of religious life.

All men capable of reasoning about the universe and its spiritual forces need some kind of religion. A man without religion would cease to function on the spiritual side and fail to find the upper ranges of his nature, and would be a greater abnormity than a fish without fins, a bird without wings, or a man without a nose.

Concerning man and his creed, Gilbert K. Chesterton observes: "When he drops one doctrine after another in refined skepticism, when he declines to tie himself to a system, when he says that he has outgrown definitions, when he says that he disbelieves in finality, when, in his own imagination, he sits as God, holding no form of creed but contemplating all, then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogma. Turnips are singularly broad-minded."

It would seem that nature has developed the religious instincts and faculties in obedience to the law of its life and in order to satisfy the moral and spiritual longings and needs. As the sensitive organism develops eyes because there is light and objects to be seen and known, and ears because there are acoustic vibrations to be heard, interpreted, and enjoyed, and other organs because it needs them for the development of greater freedom and protection; so man has built up religious institutions, temples, priesthoods, cults, and creeds to meet his deep and profound moral and spiritual needs—his sense of dependence upon the great Infinite, his feeling of moral accountability, his impulse to worship, and his longing for fellowship and aid from the Great Being.

CHRISTIANITY DEFINED

Christianity is the system of religious faith and morals founded upon the teachings, spirit, and character of Jesus Christ, which demands of its followers faith in him and obedience to his will as Lord and Saviour. The truths taught by Christianity embrace the highest conceptions of God, of man, of life, of ethics, of society, of salvation, and of the future life. But Christianity is more than the sum of its ideals, principles, and doctrines. It is the organizing, productive life principle which is constantly manifesting itself in the external forms of religious beliefs, cults, and institutions.

I. Christianity Presents the Highest Conception of God

Christianity teaches that God is an Infinite Being, all-loving, all-wise, all-powerful, and all-good. Love, power, righteousness, wisdom, and all the virtues and excellencies of perfected personality are predicated of God on the plane of the infinite. In him, holiness, wisdom, power, and righteousness are combined in the most perfect harmony in love. God is Love.

Christianity posits back of the universe God who holds the secret forces of nature in his grasp, and regards the order and sequence of phenomena as the processes which reveal his wisdom, power, and goodness. It teaches that God is the moral Governor of the universe, and is directly concerned in the affairs of creation, and that in relation to men he is a loving Father, knowing them intimately, providentially ordering the events of life, and lovingly providing for their needs.

Such an exalted faith fires the imagination, permits the largest liberty in the investigation of the mysteries of the universe, and encourages an open mind and genuine love for the truth.

> "We have come in search for truth,
> Trying with uncertain key
> Door by door of mystery.
> We are reaching through his laws,
> To the garment hem of Cause.
> As, with fingers of the blind,
> We are groping here to find
> What the hieroglyphics mean
> Of the Unseen in the seen;
> What the thought that underlies
> Nature's masking in disguise;
> What it is that hides beneath
> Blight and bloom and birth and death."

CONCEPTION OF GOD AS CREATOR AND FATHER

To the Jewish nation was given the mission of holding aloft the banner of the knowledge and worship of the one true God, at a time when all the world was given over to the worship of idols, animals, and idealized human beings. To this unique nation was given a long line of seers, sages, priests, and prophets without a parallel in history. This brilliant group unfolded a system of religion which for breadth of vision, elevation of morals, and spirituality of religious ideas surpassed all contemporary systems.

They contributed to religious thought the knowledge of God as the Supreme Creator of the universe; the perfection of his attributes of holiness, wisdom, power, and love; his glory as the moral ruler of heaven and earth; and his relation toward men as an ideal, loving Father. As the Supreme Creator, at his will, worlds took their appointed places, light came forth from darkness, life from inertness, and order and beauty from chaos and confusion. (Gen. 1.) He is perfect and glorious in all the attributes of his being—the lofty One who inhabiteth eternity, whose name is Holy, and dwells in the high and holy place. (Isa. 57: 15.) He executeth righteousness and judgment for all that are oppressed. Men and all the higher order of intelligences are his ministers obeying his mandates. From his throne prepared in the heavens, his kingdom ruleth over all. He is gracious, merciful, full of compassion and love like as an ideal Father. (Psa. 103.)

Doubtless a few of the clearer minds and purer souls of all ages and peoples have dimly perceived these truths, but it was the supreme work of the Jewish nation to crystallize these religious ideas and to make them, at least partially, operative in the experience of their own people. To Christianity was assigned the more glorious task of unfolding these truths, giving to them expansive energy, and bringing them to ripe fruition in the moral and religious life of the race.

The Fatherhood of God was dimly recognized by some of the great thinkers among the Greeks. Homer speaks of Zeus as the father of gods and men. The Apostle Paul in his address on Mars' Hill quotes the Grecian poet: "For we are also his offspring." Yet with all ancient peoples so dimly was the truth perceived and so powerless was it in their lives that they were not saved from the degrading practices and superstitions of polytheism. Even with the Hebrews, the dominant thoughts of God were his Kingship, Majesty, Sovereignty, while the Fatherliness of God appears in their writings as a subsidiary truth.

To Christianity is due the credit of giving to the world a new appreciation of the Fatherliness of God. The Fatherly care and love of God were the center and core of the teachings of Jesus. He who feeds the birds of the air and clothes the flowers of the field will surely feed and clothe his children. "If ye being evil know how to give good gifts unto your children, how much more shall your heavenly Father give good things unto them that ask him." (Matt. 6: 26-37.)

This truth, which before had been but dimly perceived and held in the background of human thought, found its native soil in the consciousness of Jesus and attained full fruition in his rich and varied experience. By Jesus it was projected from obscurity and thrust into the foreground of all his teaching as the essential, dominating factor in God's dealings with men.

The seven notes of the gamut have always existed with their marvelous possibilities, but it required the heaven-inspired soul of the master composer to bring forth the exquisite harmony and thrill lovers of music with the power and majesty of the oratorio. The individual notes may be old, but the harmony is new. The constructive combination of the life, character, and teaching of Jesus has enriched mankind with the sweet compelling melody of a new conception of the Fatherliness of God, and given richer, fuller significance to the truth aptly expressed in Pope's "Universal Prayer":

> "Father of all! in every age,
> In every clime adored,
> By saint, by savage, and by sage,
> Jehovah, Jove, or Lord."

2. Christianity Presents the Clearest Recognition of Man's Kinship with God

No other being of earth was ever so profoundly conscious of his nearness to and kinship with God as was Jesus. Never was God so near and so real to any other man. Such vivid, never-ceasing consciousness of the presence of God to any ordinary mortal would doubtless seem overwhelming and crushing. Not so with Jesus. He knew that God was his Father, that he was the Son of God, and in the conscious nobility of that relation he found supreme satisfaction. There was never aught of strain or restraint in that joyous intimacy, never aught of estrangement in that loving fellowship, never aught of disquietude in that divine companionship.

The inherent nobility of his own nature was to Jesus the assurance of the supreme value of every human being and the capacity of each for the enjoyment of filial relationship with God. He would bring all men to the exalted standard of his own experience of the abiding presence of the Father-God.

Christianity enables every man to appropriate the truth of kinship with God. "For as many as are led by the

Spirit of God, they are the sons of God. . . . But ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8: 14-16.)

The symbol of the life-giving relationship sustained between Christ and his followers is that of the vine and its branches. As the branch is one with the vine in a real, vital, life-producing unity and receives thereby its power to unfold in foliage and fruit, so between the human and the divine there is a life-giving and life-receiving relation—spiritual life constantly flows from God to man. God lives in us. We live in God. We are conscious of this relationship—conscious of kinship with God.

To awaken in men this consciousness of kinship with God as Father and with one another as brothers, and to quicken them to noble thoughts, noble feelings, and loving service—that was the mind of Christ, and that is the mission of Christianity.

3. Christianity Affords the Most Satisfactory Interpretation of the Facts of Existence

The Christian religion affords the highest spiritual illumination and interpretation of the facts of existence. Some one asked Frederic W. H. Myers: "If you could ask the Sphinx but one question and be sure of an answer, what would it be?" Like a flash came the reply: "Is the universe friendly?" There is a profound yearning in the soul of man for fellowship with the Friend behind phenomena. This universal soul thirst after God is instinctive, ineradicable, and it finds its most satisfactory assurance in the Christian faith.

The best explanation of the facts of existence is the optimistic assurance of Christianity that God, who has created the universe, is our God and Father, all-loving, all-wise, all-powerful, and all-good—that he has made man for fellowship with himself, and that his gracious providence is over all.

The facts of life are like the words which make up our vocabularies. They may be mixed in inextricable confusion, or employed to set forth statements false to the facts of nature, false to history, and false to the interests of humanity; or they may be arranged in orderly sequence honestly to interpret the facts of existence, to give spiritual insight into life's significance, and to inspire to the highest moral and spiritual endeavor.

Happiness depends not upon the abundance of worldly possessions, power, influence, and temporal pleasures, but upon the quality and state of the soul. Purity of life, nobility of conduct, the exercise of faith, hope, and love are the basis of happiness, and these are dependent less upon the outward conditions and more upon the inner character and spiritual interpretation of life's experiences.

One man may regard conscience as a scarecrow to frighten him into eschewing evil and choosing good; familiarity with the scarecrow breeds indifference, and soon the bogey of conscience ceases its admonitions and signifies nothing. Another man esteems conscience as the Voice of God within disapproving the wrong and approving the right, and thus interpreting its dictates he is led in paths of righteousness and peace. It is the interpretation of this inner sense of right and wrong that determines whether the life is spent on low-lying levels or on the uplands which lead ever higher.

Suffering, hardships, and untoward events are common to humanity. We need spiritual illumination and interpretation of all such experiences. We may not change the course of events, but we may certainly exercise our sovereign right of spiritual insight and interpretation by which these events may be transfigured and glorified.

Christianity can transform a man's outlook on life. From the cradle to the grave, across the whole horizon of life, stretches the radiant bow of promise. "All things work together for good to them that love God." Under that majestic arch of divine providence man may stand with confidence and be assured that the inevitable events of life are potential with greatest good, and that all things —trials, hardships, calamities, losses, suffering, and even death—may be made the gateway to larger and nobler life. The Sahara of human sufferings and ordeals, irrigated by the life-stream of Christianity, may be transformed into fertile soil and made to yield the fruits of faith, joy, love, and goodness.

To many death is but a blind alley that leads nowhere; to others, death is the golden gate that opens into immortality, the highway to larger life, richer experiences, and life's greatest adventure. To some, death is as the passing of a ship over the rim of the ocean into oblivion; to others, it is the ship of soul crossing the bar to be met by the divine Pilot and to sail the seas of eternity.

Where there is no spiritual vision the grave appears to be the goal of existence, the end of all, and loved ones are mourned as gone forever. But those sustained by an unfaltering faith approach the grave and triumphantly exclaim: "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. . . . Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

To many, at the grave, the sun of life seems to have gone down amid dense clouds never more to rise. To others who stand at the open grave, the light of faith within, shining through upon the falling tears, creates a rainbow of hope, and the darkening clouds are illuminated; and lo, celestial vistas are opened, God and heaven and eternity seem very near, and the soul is comforted with the hope of joyous reunion.

For the indispensable spiritual interpretation of these and other facts of life we must have religion. Science is unable to function in this sphere. The task of science is the aquisition and classification of knowledge particularly in the world of material things. Its realm is in the physical elements of nature. It can tell us of the ninety or more elements which make up the physical world about us. It can name, weigh, and classify these elements, ascertain their capacity for chemical combinations, determine the number and arrangement of electrons in their atoms, and state the laws which govern these material processes. But science is incompetent to offer an adequate explanation of the origin and continuity of the secret forces of life which pervade this vast and varied world of organisms. It has no means for evaluating the life which wells up in human consciousness, will, conscience, and love.

You have but to ask the scientist a few simple questions to discover these profound limitations. Ask the scientist: How did the universe come into being? How did the earth get its initial velocity? How does the earth maintain its velocity undiminished? How did life originate? How did accidental combinations of atoms produce a Plato, a Shakespeare, a Lincoln, a Jesus? What is the spiritual significance of life's experiences? What is the goal toward which creation seems to tend?

The explanation of the flowering of human life and genius as seen in the philosophy of a Plato, the sculpture of an Angelo, the statecraft of a Lincoln, the oratorio of a Mendelssohn, the drama of a Shakespeare, and the religion of a Jesus is not to be found by the study of turnips and tulips, the root of a radish or the resplendence of a rose, but in the knowledge of human personality and the processes of development in the upper ranges of man's mental and spiritual being. The explanation and interpretation of the facts of existence, the worth and spiritual significance of life, and the trend of progressive creation are not to be found in the knowledge of the cycles of electrons or in the chemical combinations of matter, but in the psychical and spiritual forces which unfold in human life and the world about us. In a word, we must look not to science, but to religion.

4. Christianity Makes Adequate Provision for the Tragic Discord of Sin and for Reconciliation with God

Christianity is the only religion which recognizes the heinous character of sin as a rebellion against God's will and an affront to his holiness and love. God being perfect in holiness cannot look with any degree of allowance upon sin. Sin has brought an estrangement between God and man. Sin is an evil trend or bias in human nature that has its seat in the will. It is the human will in opposition and rebellion against the will of God, or at least lacking in conformity with the divine will.

Plato recognized this tendency to evil as inherent in human nature. He said he drove two horses, one of them white and tractable, the other black and fractious. Paul declared human nature to be the battle ground of two contending forces: "For the good that I would I do not: but the evil which I would not, that I do." But Paul found his deliverance from the law of evil through the law of the spirit of life in Christ Jesus. See Romans 7.

Through his life of perfect obedience to the law of God, and by his boundless love manifested in his suffering and death, Christ has satisfied all the claims of God's holy nature, and met all man's needs as a guilty, estranged transgressor, and made it possible for God to maintain the integrity of his holiness while he pardons the sinner who by faith accepts his provisions based in infinite grace and love.

By faith in Christ Jesus man is made a partaker of the divine nature, and made one with Jesus Christ, and Christ is made "wisdom and righteousness and sanctification and redemption" to the believer. Through the operation of the Divine Spirit upon the human spirit man becomes a "new creature in Christ Jesus." He is no longer a stranger alienated by sin; but now, brought nigh, he can look up into the face of God with confidence, and say, "Abba, Father."

Through the power of this new life by which the Divine Spirit coöperates with the human spirit, new spiritual life is constantly imparted, the power of sin is broken, and the weakness and perversity of the human will is overcome. The greater power of spiritual life and love overmasters the law of sin, and the wisdom, righteousness, sanctification, and redemption, which were possessed potentially in Christ, are now realized in actual experience.

Thus in Christianity the problem of sin is solved, the guilt of sin is forgiven, the power of sin is broken, the discord of sin is harmonized, and the estrangement of sin is bridged. All of the profound cravings of the human soul, its longings for fellowship with the Infinite, are met in the boundless love of God which reaches down to man's need. In Christ Jesus sin is abolished and God and man are reconciled.

5. Christianity Makes Fullest Provisions for the Perfecting of the Individual and the Social Group

The conception of God as an infinite Person working out his plans in the cosmic developments is in accord with the teachings of Christianity and in harmony with the highest spiritual experiences and faith of mankind.

Human Personality Mirrors the Divine Reality

Man as a moral and spiritual being is the reflex of the environments under which he has come into being. It is not possible for most of us to think of life proceeding from dead matter, or of free will evolving from inert matter, nor can we think of man's personality evolving from elements exclusively impersonal.

We see life around us welling up into myriad forms of vegetation, the multitudinous varieties of animal life, and reaching its highest perfection in human personality—in intelligence, freedom of will, conscience, character, and purposeful activities. As we meditate upon the source and fountain of life we cannot escape the conviction that there must be something in the Ultimate Creative Reality akin to that personality we find in man. The richness and freedom of life which spring up into human consciousness would seem to mirror the greater perfection of the Source of our being. Can we escape the conviction that God is a Spirit, and that man is a spirit reflecting something of the glory of the Infinite? In the poetic phrase of one of the ancient mystics: "God sleeps in the stone, he dreams in the animal, he awakes in man."

"Mirrors God maketh each atom in space,
And fronteth each one with his perfect face."

PERSONALITY PERFECTED THROUGH FELLOWSHIP WITH GOD

Man finds himself in a spiritual world and under supreme obligation to live in sympathetic, help-receiving relationship with his environment. The potato plant must follow the law of its being to fulfill its functions and attain maturity; the animal must be subject to the laws which determine its organic development and control its activities; so man being a person must live upon the plane of personality in his relation toward his environment, his fellow men, and the Eternal Spirit. Man having risen to the height of conscious moral and spiritual being, needs God and the sense of fellowship with him to secure the fullness and richness of self-realization.

To all followers of Christ who yield to him in faith and love is granted the consciousness of the indwelling presence of the Spirit of God. The Holy Spirit grips the moral sensibilities, quickens the conscience, purifies the affections, strengthens the will, augments the love, transforms the character, and renews the spiritual life for service. And the more completely the believer yields in faith and love, the more rapid and complete is the transformation and the richer and fuller the experience in love and righteousness.

The indwelling presence of the Divine Spirit motivates and sanctifies the life without impairing the human will and personality; on the contrary, the experience gives strength to the human will and dignity to the consciousness of free personality. In the union of the finite spirit of man with the Infinite Spirit, the finite spirit is not swallowed up and absorbed in the Infinite, but still remains intact in its own range of being. It realizes its dependence upon the Infinite Spirit, and in that joyous union develops its own independence of personality in fullest freedom and perfection. The beauty and fragrance of the rose come from its own life, but it is called into being by the vitalizing power of the sun; the Spirit of God energizes the human soul and the result is greater freedom, growth, and beauty.

It was Tennyson who voiced the thought to a friend while walking in the garden: "What the sun is to that flower, Jesus Christ is to my soul." As the flower lifts its graceful head to the sun and opens its cuplike petals to receive its life-giving, beautifying rays, so man must needs turn to God to find the wealth of his being—the enjoyment of his full capacity for free, loving personality.

As the individual develops in freedom and fullness of personality, the more keenly he appreciates and desires the growth and enrichment of personality in others. The individual finds through companionship and coöperation with others the largest fields of activities and the greatest opportunities for self-realization and self-expression. On the other hand, the social group enjoys its greatest advantages through the fullest development of each person. The largest self-expression by all members of the social group is the true measure of both individual and social progress.

The supremacy of the Christian religion lies in its power to inspire both the individual and the social group. It requires of the individual to be good, true, loving, and free, and demands of the social group its best endeavor toward purity, justice, liberty, love, and universal good. For the individual to live according to the spirit and teachings of Christianity means the highest freedom and perfection of personality, and for human society to follow them would result in the establishment of the kingdom of God on earth.

6. CHRISTIANITY INCORPORATES MORALITY WITH RELIGION

In the non-Christian systems there has been little or no connection between religion and righteousness. In Confucianism there is a high standard of morality, but there is no God. Man must depend upon himself alone to do that which is right. In Buddhism are to be found high ideals, but the motive for morality is based not in the nature of God, but upon the advantages secured to the individual. In Islam the commands of the moral law are not considered as the expression of the righteous nature of god, but as the commands of an arbitrary Sovereign who is not thought of as a Being of Love. It requires morality on the basis of punishment and reward. With Hinduism, morality is not considered as an essential part of the religion. In Judaism some of the prophets saw the truth of the vital relation between true religion and morality. They taught as the sum of God's demands: "To do justly, love mercy, and walk humbly before God." However, the worshipers did not rise to these sublime heights, and they gave themselves to sacrifices, rites, and ceremonies as though these were the essence of religion.

In Christianity the connection between religion and morality is vital and fundamental. "Be ye therefore perfect as your Father in heaven is perfect." Christianity identifies the moral law with the nature of God. Its disciples are required to do the will of God, which is the expression of his very nature—his holiness and love—and also the law of man's being. Christianity is the only religion which binds itself with morality in one organic whole.

Lecky in his "History of European Morals" (Vol. II.) ranks the incorporation of moral culture with religion as one of the most important achievements of Christianity.

He states: "To amalgamate these two spheres, to incorporate moral culture with religion, and thus to enlist in behalf of the former that desire to enter, by means of ceremonial observance, into direct communication with heaven, which experience has shown to be one of the most universal and powerful passions of mankind, was among the most important achievements of Christianity."

Should the spirit and teachings of Christ perish in modern consciousness, with that catastrophe would perish the supreme motive and inspiration for morality. There appears no other adequate motive for obedience to the commands of purity, justice, and love. Arthur J. Balfour, the British statesman and writer, in "Foundations of Belief," states the opinion that human society could not be held together if it were not for the almost universal belief in divine revelation and the moral responsibility of man to his Creator. Morality needs to be firmly based on the Christian religion. Morality is like to the giant Antæus, who, being held aloft from the earth, lost his strength, but gained new vitality when his feet were planted on the ground.

IN CHRISTIANITY MORALITY IS MOTIVATED IN LOVE

The mightiest force in the universe is the love of God revealed in Jesus Christ. It is this love which has inspired men and women to give themselves in passionate devotion to seek after the perfection of character, to strive against personal and social evils, and to live in conformity with God's will. This supreme and satisfying motive has been the greatest transforming power in individual lives, the chief inspiration and support of the social conscience, and the most vital factor in the regeneration of human society. Love to God and love to man as the master-force of morality is the special characteristic of Christianity.

Said Napoleon: "Alexander, Cæsar, Charlemagne, and myself have founded great empires. But our empires were founded on force. Jesus alone founded his empire on love, and to this day millions would die for him. I think I understand something of human nature, and I tell you, all these were men, and I am a man; Jesus Christ was more than a man. . . . He asks more than a father can demand of a child, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to himself. Wonderful! In defiance of time and space, the soul of man with all its faculties and powers becomes an annexation to the empire of Christ. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. There the great destroyer is powerless to extinguish this sacred flame. This is what strikes me most. This is what proves to me quite convincingly that Jesus Christ is God."

Christianity Makes Morality Operative in the Lives of Men

Christianity reaches down to the lowest stratum of society, saves the outcasts and wrecks of humanity, restores them to fellowship with God, makes them respectable units in the social group, and inspires them to a life of decency and genuine helpfulness. In the Gospel missions multitudes of men and women have been lifted from the lowest depths of degradation and transformed into respectable, desirable Christian citizens. The salvaging of these human derelicts has great economic, social, and moral value for the life that now is and eternal values for the life to come. The dramatic healings of sin-sick souls as portrayed in "Twice-Born Men" are multiplied indefinitely by Christian missions among the unfortunate classes of society.

No less remarkable, perhaps, though less dramatic and sensational, is the Christian influence exerted over the greater number of men and women in counteracting the downward pull of sin, inspiring self-conquest, creating new ideals, and lifting them to right relationship with God and the high levels of equality, justice, and love toward men.

Christianity exerts a powerful influence upon the lives of those who are not identified with it as adherents. "It is the true light that lighteth every man that cometh into the world." Like sunlight its truth and helpfulness pervade the whole atmosphere of civilized society. Even those who regard it with indifference or with disdain breathe the atmosphere which has been sweetened and purified by its invigorating influence and enjoy the liberties and privileges which have been made possible by its transforming power.

Browning in his exquisite poem "Pippa Passes" presents with freshness and beauty the fact of the unregistered and unconscious influence of Christianity. The young maiden sings her glad song of faith:

"The year's at the spring;
And day's at the morn;
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven;
All's right with the world."

Others hearing the sweet song of the trustful maiden were led to forsake their evil designs, to overcome their discouragements and unbelief, and to find pleasure in seeking after goodness. The unconscious influence of the maiden helped many others, and she never knew the good she had done.

Among the noblest and purest souls of all the ages, the moral impulses have been experienced. The principles of purity, love of truth, and brotherly kindness have never been lost to humanity. The greater number of lives now swayed by these moral and religious ideals are a living tribute to the power of Christianity. Multitudes of each generation conscientiously seek to measure their thoughts and actions by these standards. The results cannot be tabulated in statistical tables, but the powerful influence pervades all society, and its silent forces are registered in the habits, customs, laws, institutions, reforms, and in all human progress.

7. Christianity, Alone, Bases the Golden Rule in God's Fatherhood and Human Brotherhood

It is claimed that the Chinese teacher Confucius taught the Golden Rule. Confucius said: "Whatsoever ye would not that men should do to you, do ye not to them." The Grecian philosopher Isocrates taught a similar maxim: "What would anger you, if done to you by others, that do not to them." In the writings of the ancient Jews a corresponding saying is recorded. These statements, however, differ from the Golden Rule in important particulars.

These maxims of Confucius, Isocrates, and the Jews are all in the negative form and are incomplete as the golden measure of life. They teach the law of self-control, of self-restraint. Not to do evil is praiseworthy, but it is a negative virtue and does not include the higher, positive force of doing good.

Jesus taught: "Therefore, all things whatsoever ye would that men should do unto you, do ye even so to them: for this is the law and the prophets." This is more than a rule of conduct restraining from wrong. It is a rule of action for doing good. Jesus makes it an impulsion of life.

The ancient maxims of Confucius and Isocrates are based in the appeal to self-love: "Whatsoever ye would not that men should do to you, do ye not to them." Jesus bases the Golden Rule in nothing less than the Fatherliness of God and the brotherhood of man. To the sublime heights of these ideals, the Chinese and Grecian philosophers never rose. The conjunction "therefore," used by Jesus, connects the Golden Rule with his teachings concerning the Heavenly Father and men's relation as brothers. (See Matthew 7: 9-12.) Jesus says unto us: God is your Father, therefore be good children. Your Heavenly Father gives good things to you and forgives you, therefore forgive each other. God is your loving Heavenly Father, therefore, in love, do good to one another.

The facts that God is the Father of all men and that all men are brothers furnish the adequate motives and power to make the Golden Rule operative as the measure of life. The Golden Rule in action is the evidence of our faith in our divine sonship and our human brotherhood. Christ gave to the world the Golden Rule as the measure of life—both Godward and manward—and has made it the greatest compelling, transforming force in the civilization and Christianization of the human race.

Secretary of Labor Davis recently told an Eastern Chamber of Commerce that the Golden Rule was coming in business conduct. Its advent does not depend upon the will of men, but is inherent in the working out of business conditions. He said: "During the fiscal year 1924 this service handled 544 trade disputes and lockouts. In only 62 of these cases were the commissioners unable to bring about satisfactory settlements. The Census Bureau lists forty-one million Americans as gainfully employed. I like to think that we are approaching the era of the golden rule, when each of us will be able to view things through the other fellow's eyes, and when we shall realize the full power which lies in real coöperation. More and more the capitalists are taking into account the human element in labor, and more and more the laborers, by their investments and savings, are becoming capitalists. The golden rule is coming automatically."

Fortunately, the admission that the Golden Rule is the best principle to follow is gaining ground, and with the growing recognition of the vital interrelated interests of all men, that the good of each works ultimately for the good of all, it is becoming more and more the rule of action. In so far as men are actuated by their faith as sons of God and brothers in the great human family, the duties, obligations, and responsibilities they owe to one another are discharged in the spirit of the Golden Rule, and human brotherhood is made a reality.

8. Christianity Gives the Most Satisfactory Assurance of Victory Over Death and Possession of Eternal Life

This life without the expanding, inspiring hope of life beyond the grave would be a pitiful, meaningless fragment. "Without immortality," says the philosopher Le Conte, "this beautiful cosmos, which has been developing into increasing beauty for so many millions of years, when its evolution has run its course and all is over, would be precisely as if it had never been—an idle tale, an idle dream, signifying nothing."

The fact that the agricultural scientist Burbank stated that he had failed to find evidence for a future life in his study of vegetables and fruits need surprise no one. No one ought to expect to find convincing evidence of man's immortality in a spineless cactus or a Burbank potato.

The reasons for faith in the continuity of human life beyond the grave are not based upon the growth of cabbage heads nor upon the development of roses; but in the nature of man's personality, the universal instincts and yearnings of humanity, the ever upward movement of the process of creation, and man's conceptions of the great Ultimate of all being.

Over against the remarks of a Burbank we may place the strong words of a greater scientist—Darwin: "Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful."

Life a Pledge of Immortality

Existence on earth is life's pledge of immortality. It cannot be that this life initiated in darkness, developed in unconsciousness, should come forth to the outer world, begin its strenuous moral conflict, wade through marshes of fear and perplexity, endure miasmatic wastes of sin and suffering, struggle up rugged ridges of hardship, toil, and difficulties, stand at last before the vast expanse of the unknown, breathe for a few short moments the atmosphere of liberty, realize something of the endowments, potentialities, and marvelous possibilities of free, conscious personality, and then be barred from the opening vistas, cut down by the hand of death, and expunged forever. Our reason staggers at the thought of such prodigal waste and colossal failure.

Without immortality we fail to see wisdom and progress in nature. Progress appears simply as a movement in a circle, evolution becomes revolution, advance ends in retreat, and life, like the stubborn creature in the treadmill, goes the round of nature from protoplasm to man and from man to protoplasm; and creation, Samson-like, shorn of dignity and strength, chagrined at constant failure, commits suicide and finds burial in colossal ruin.

But we are not left hopeless with a gospel of despair. Henri Bergson, one of the foremost philosophers of the twentieth century, points to a brighter vision: "I see in the whole evolution of life on our planet a crossing of matter by a creative consciousness, an effort to set by force of ingenuity and invention something which in the animal still remains imprisoned and is only finally released when we reach man."

The eminent philosopher John Fiske wrote: "The more thoroughly we comprehend the process of evolution by which all things have come to be as they are, the more we feel that to deny the everlasting persistence of the spiritual element in man would rob the whole process of its meaning. It would go far toward putting us to permanent intellectual confusion. For my part, therefore, I believe in the immortality of the soul, as a supreme act of faith in the reasonableness of God's work."

The Universal Quest for Immortality

All nations and tribes of earth have apparently believed in the life beyond the grave. The North American Indians expressed their crude faith in the happy hunting grounds in the land where the Great Spirit dwells. The cultured Greeks placed the coin in the mouth of the dead for passage money that the spirit might be conveyed across the river of death. The ancient Norsemen looked forward to Valhalla of Odin--the Temple of Immortality, where the spirits of the great warriors had preceded them.

The ancient philosophers dreamed of the land where flowers and fruits were in constant bloom, and the soul found supreme satisfaction. No people of earth seem to have been entirely destitute of this faith. "The sun never sets upon this empire of hope."

That this yearning is normal and widespread is an indication that it will find its satisfaction. The provisions of the universe appear adequate for all man's needs: if he hunger, there is food; if he thirst, there is water; if he desires knowledge, there is an intelligible order; if he craves the artistic and the beautiful, there is provision to meet that need; if he feels the urge of sex, he may find its corresponding satisfaction. Man in his best moments craves immortality: human instinct when strongest, human thought when clearest, human emotion when purest, human aspiration when highest, human character when most perfect bear men forward to the frontiers of earthly experience and bid them look into the future with an unfaltering faith.

Plato, in one of his dialogues, puts these words into the mouth of Socrates: "I am confident in the belief that there is truly such a thing as living again and that the living spring from the dead, and that the souls of the dead are in existence, and that the good souls have a better portion than the evil."

> "It must be so, Plato, thou reasonest well—
> Else whence this pleasing hope, this fond desire,
> This longing for immortality?"

In answer to the longings of mankind for immortality is the well-founded hope of eternal life through Jesus Christ, who has burst the bonds of death, triumphed over the grave, and opened wide the gates of life to all believers. Never man spake as Jesus spake: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11: 25.)

There is nothing comparable in all literature with the great Christian classic on the future life in 1 Corinthians 15: "But now is Christ risen from the dead, and become the first fruits of them that slept. . . . For as in Adam all die, even so in Christ shall all be made alive. . . . For this corruptible must put on incorruption, and this mortal must put on immortality. . . . Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ." In the glorious hope of a future life through union with Christ and through sharing with him the right to the blessings of immortality, Christianity stands alone among the religions of the world.

As the artist must needs use the blue of heaven to give expansion and balance and to enhance the beauty of the earthly landscape, so the earthly life demands the blue of eternity to bring out its fullness, dignity, and infinite value. Only as the earthly life is touched with celestial meaning and plenitude does it rise to the masterful heights and unfold in the richness of divine issues and eternal significance.

Through the opening vistas of Christian faith we may be led into the unexplored regions of that "life more abundant." With enlightened mind, submissive will, purified heart, unsandaled feet, and unfaltering faith we enter the holy spheres, each one of which appears more glorious than the preceding, and with joy unspeakable we realize that life takes on a wider scope and broader meaning, as we face with confidence:

"That God, which ever lives and loves,
One God, one law, one element,

And one far-off divine event,
To which the whole creation moves."

9. Christ the Embodiment of the Highest Ideal of the Divine and Human

Through the medium of the darkened lenses we may gaze upon the glory of the solar king. In the person of Christ we may behold our highest ideals of God veiled and draped in humanity. In Jesus Christ we see love, mercy, truth, goodness, justice, and all the galaxy of the divine attributes revealed in miniature. We see the love of God focused and crystallized in the life of a man—the Infinite blending in perfect unison with the finite; and, on the other hand, we see the life of man fully rounded out—the physical, intellectual, social, moral, æsthetic, and spiritual all blend in happy, conscious union with the life of God.

Jesus's ideal of the Divine and human involved perfect trust in God and perfect love to both God and man. That he attained the full measure of that ideal was evident in his own consciousness, and certified by the Divine approval, and acknowledged by friend and foe. In life, in death, in triumph, in suffering, though despised, rejected, and ignominiously crucified, he never wavered in his love for man and devotion to God. The will of God was ever his loving choice, and his conformity to that will was made perfect in love. The righteousness of God was for him perfect realization.

Jesus Peerless among Men in Sinless Perfection

He not only did no sin, but he was without sin—the denial of sin was carried into his inner consciousness. He alone among men could say: "Whoever among you convicteth me of sin?" There is naught in his thought, word, or deed defiled by sin. There is naught we can take away from him, nor add to him, that could assure us more fully of his sinless perfection.

In the manifold relations of life in which he is presented, he is ever seen to be wise and good and true. When followed by the multitudes who heard him gladly and pressed upon him with popular acclaim; when gracing the festive board by his presence amid his disciples and friends; when meeting the need and contributing to the pleasure of the marriage feast; when discharging the varied demands of social life and customs—there is naught lacking to be desired in him.

Along the highway of temptation and suffering, over desert sands of this world's inhospitality, through pestilential marshes of slander and hatred, the Son of Man wended his way from Bethlehem's manger to Cavalry's Cross. The King, traveling incognito, entered the valley of humiliation, conscious of the shadow of the cross athwart his path and the crown of thorns above his head. Though ofttimes weary with his journey across the sin-stained plains of earth, yet his spiritual life was renewed with the breath of heaven through constant communion with his Heavenly Father.

Upon the sin-blighted stalk of humanity, purged and purified by the incarnation, the only perfect flower disclosed its wealth of beauty—God's humanity blossomed in the holy Christ. We are enraptured with the harmony of that perfect One, whose keyboard of life, swept by the fingers of God, gave forth the sweetest music of goodness and love. We behold with awe and reverence the victorious conqueror, who kept the garrison of his life from every assault of the enemy, crowned with glory and honor which neither earth nor heaven can surpass.

Jesus Is Transcendent among the Founders of Religion

There have been great and good men among all nations—God's gifts to the world. The honored teachers of India, China, Persia, Egypt, Palestine, Greece, Rome, and of modern nations mark great epochs of spiritual awakening and reformation, and are clearly instruments of divine providence to promote the welfare of the race.

Zoroaster, the reformer of the ancient Assyrian religion, held aloft the torch of truth that there was but one God. His philosophy was dualistic—Ahriman, the evil principle, was opposed to Ormuzd the good. The moral teachings of Zoroastrianism extol good thoughts, good motives, and good deeds.

Confucius, the great sage of China, gathered up the wisdom of others and in combination with his own wove them into a system of morality known as Confucianism. He lived a simple life, taught an exalted code of morals, and stamped out the degrading worship of Moloch.

Buddha Gautama, the light of Asia, of all religious teachers most nearly approached the standards of Christianity. His pure life, noble self-denial, and lofty teachings resemble in many particulars those of Christ.

The prophet Mohammed, born A.D. 570, combined elements from Judaism, Christianity, and Arabian religious worship into a great system, which, in spite of its errors and fanaticism, was a useful protest against idolatry and fetish worship. With the battle cry, "There is but one God, and Mohammed is his prophet," emphasized with the sword and bayonet, numerous tribes were unified into a simple civilization and religion. With supreme confidence in himself and in his mission, Mohammed aspired to a universal empire based on his religion.

Among the great leaders of Judaism none are more illustrious than Moses, the lawgiver and founder of the Jewish nation. Much of the Mosaic law has been wrought into the foundations of jurisprudence in all civilized nations. His name is inseparably linked with the progress of the race.

Among the great lights of the moral and religious firmament none are comparable with Jesus. Zoroaster, the star of Persia; Confucius, the luminary of China; Buddha, the light of Asia; Mohammed, the shining crescent of the East; Moses, the resplendent orb of Judaism—all pale into insignificance before the Christ, *the Light of the World.*

Lecky, in his "History of European Morals," says: "It was reserved for Christianity to present to the world an ideal character which, through all the changes of eighteen centuries, has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments, and conditions; which has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists."

Appreciative Words from Scholarly Critics

Dr. Gilbert Reid, in his excellent work "A Christian's Appreciation of Other Faiths," cites the testimony of numerous skeptics and critics concerning the acknowledged supremacy of Christ.

In 1760 Rousseau wrote a book on education in which he extolled the character of Christ and the uniqueness of the Gospels: "Is it possible that the sacred personage whose history it contains should be himself a mere man?

Do we find that he assumed the tone of an enthusiast or ambitious secretary? What sweetness, what purity, in his manner! What an affecting gracefulness in his instructions! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what fitness, in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation?" And he adds: "The death of Socrates, peacefully philosophizing among friends, appears the most agreeable that one could wish: that of Jesus, expiring in agonies, abused, insulted, and accused by a whole nation, is the most horrible that one could fear. Socrates, indeed, in receiving the cup of poison, blessed the weeping executioner who administered it; but Jesus, amidst excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus are those of a God."

In his "Life of Jesus" Renan bears this testimony: "Jesus is the highest of the pillars that show to man whence he comes and whither he ought to tend. In him is condensed all that is good and exalted in our nature." And again: "Jesus has no visions; God does not speak to him from without; God is in him; he feels that he is with God, and he draws from his heart what he has to say of his Father. . . . He believes that he is in direct communion with God; he believes himself the son of God. The highest consciousness of God which ever existed in the breast of humanity was that of Jesus. . . . Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing; his legend will call forth tears without end; his sufferings will melt the noblest hearts; all ages will proclaim that among the sons of men there is none born greater than Jesus."

In one of his essays printed in 1838 Strauss says: "If in Jesus the union of the self-consciousness with the consciousness of God has been real, and expressed not only in words, but actually revealed in all the conditions of his life, he represents within the religious sphere the highest point, beyond whom posterity cannot go; yea, whom it cannot even equal, inasmuch that every one who hereafter should climb the same height, could only do it with the help of Jesus, who first attained it. As little as humanity will ever be without religion, as little will it be without Christ; for to have religion without Christ would be as absurd as to enjoy poetry without regard for Homer or Shakespeare. And this Christ, as far as is inseparable from the highest style of religion, is historical, not mythical; is an individual, no mere symbol. To the historic person of Christ belongs all in this life that exhibits his religious perfection, his discourses, his normal action, and his passion. . . . He remains the highest model of religion within the reach of our thought; and no perfect piety is possible without his presence in the heart."

John Stuart Mill raises the pertinent question: "Who amongst all the disciples of Jesus or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee, as certainly not St. Paul." In the mind of John Stuart Mill, the Gospels were no mere human invention, but the records of the life and teachings of the historic Jesus. He says: "Not even now would it be easy, even for an unbeliever, to find a better translation of the rule of virtue from the abstract into the concrete than to endeavor so to live that Christ would approve our life."

To the same purpose is the gracious testimony of the poet Goethe: "I esteem the Gospels to be thoroughly genuine, for there shines forth from them the reflected splendor of a sublimity proceeding from the person of Christ and of so divine a kind as only the divine could ever have manifested."

Harnack, a prince among liberal thinkers, speaking of Christ's character, says: "One ray of his life changes the inner life of man. . . . His Gospels cannot be replaced by anything else. . . . He has done many wonderful deeds. . . . Without scientific teaching, without inner struggles, he has displayed a mighty, original teaching power, and poured forth truths in abundance, solely from his own rich mind. . . . The personality of Christ remains the only foundation of all moral character."

Jean Paul Richter, called by his countrymen the "Unique," bears witness: "Jesus Christ, the holiest among the mighty and the mightiest among the holy, who lifted with his own pierced hands empires off their hinges, turned the stream of the centuries out of its channel, and still governs the ages."

In the words of Dr. Boardman: "Jesus Christ is the sole bond of the race, the one nexus of the nations, the great vertebral column of the one body of mankind. He it is who by his own personality is bridging the rivers of languages, tunneling the mountains of caste, dismantling the fortresses of nations, spanning the seas of races, incorporating all human varieties into one majestic body of mankind. . . . There, as on the Great White Throne, serenely sits the swordless King of Ages—himself both the ancient and infant of days—calmly abiding the centuries, mending the bruised reed, fanning the dying wick, sending forth righteousness unto victory; there he sits, evermore drawing mankind nearer and nearer himself; and as they approach I see them dropping the spear, waving the olive branch, arranging themselves in symmetrical, shining, rapturous groups around the divine Son of Man, he, himself, being their everlasting portion."

JESUS THE SON OF HUMANITY

Jesus is fittingly called the Son of Man. This is the title he loved so well and frequently employed in speaking of himself. He is the Son of Man because in him are embodied all the virtues and all the excellencies common to humanity. To him alone belongs that superb name. He is the Son of Humanity—he belongs to all ages, all climes, all nations. There is universality in the life and sway of Jesus—they are world-wide and age-enduring. There have been great men of tribes, nations, and even continents; but Christ is the man for all humanity. Zoroaster may be termed the son of Persia; Confucius may be called the son of China; Buddha may be acknowledged as the son of India; Mohammed may be designated the son of Arabia; but to Jesus, and to Jesus alone, belongs the supreme title, The Son of Man.

Socrates, greatest among ancient philosophers, expressed the conviction that we could never learn about the other world unless some one should come from that world to this to tell us; Plato, the worthy disciple of Socrates, voiced the hope that moral perfection might be embodied in human form that all men might see and be attracted by its charm and beauty; the coming of the perfect man was the age-long hope of the prophets of ancient Israel; and these ideals have been realized in Christ.

The man of Galilee is the only pure Lily that has grown amid the thorns of sin; the only Rose of Sharon that has bloomed in perfection on the sin-blighted stalk of humanity; the only Lion of Judah who has conquered selfishness and the forces of evil; the only Star of the first magnitude in all the historic firmament; the only Genius who has swept the keyboard of human experience and brought forth harmony, without a single discord or false note; the only stream of life that has ever risen to the sublime heights of its source and fountain head.

"No mortal can with him compare
Among the sons of men;
Fairer is he than all the fair
In all the heavenly train."

CHAPTER XXVIII

CHRISTIAN IDEALS DIFFUSED THROUGH THE CHURCHES AND HUMANITARIAN ORGANIZATIONS

CHRISTIAN ideals may be considered as the standards of faith and morals based upon the teachings of Christ and the apostles as recorded in the New Testament. The Church may be broadly defined as the body of disciples who profess to teach and practice these ideals and represent them to the world. In the use of the word "churches" we have in mind the local organizations in which people are associated for religious worship and religious activities.

In Christianity is contained a body of vital principles and ideals needed for the harmonious development of men and the establishment of their right relationship toward God and each other. If these good results are not produced, either the principles and ideals have been falsely interpreted or inadequately and unfairly applied. From the New Testament we may discover what Christ and his disciples taught, and from history we may learn what the people known as Christians have taught and practiced at different periods.

At various times the teachings and practice of the professedly Christian disciples have been at variance with the teachings of Christ and the true spirit of the Christian religion. When we find men swayed by bigotry, hatred, and superstition; destroying heretics by the horrors of the inquisition; encouraging traffic in buying and selling human beings; inciting religious wars; and dominated with the lust for political and ecclesiastical power—we say that at such times, and under such conditions, they have departed from the noble example and lofty teachings of Christ and true Christianity.

There are not wanting critics who declare that the Church has lost its first love and pristine purity; that with its increased wealth there has developed a desire for power, love for worldly amusements, and fellowship with unrighteousness. When Raphael was engaged in his famous frescoes in St. Peter's, two cardinals are said to have visited him more frequently than he desired. They knew little about art, and were correspondingly free with their criticisms. "You have made the face of St. Paul too red," said one of them. "Yes," replied Raphael, "you see he is blushing to see into whose hands the Church has fallen."

It is only fair to remember that the Churches are made up of ordinary human beings and naturally reflect the limitations and imperfections of the individuals which compose the various groups. The Church with its heritage of paganism, superstitions, barbarism, and human limitations may be aptly represented by the composite statue of Constantine. After Constantine had overthrown the forces of Maxentius and established himself as the first Christian Emperor, early in the fourth century, the ancient city of Byzantium was renamed after him, and known as Constantinople. As a symbol of the new order of things the emperor ordered a statue of himself to be erected in the forum of the newly named city. It is said that the artificers erected a pillar of marble and placed upon it a statue of Apollo, supposed to have been the work of the sculptor Phidias. They knocked off the head of the heathen god, and placed a head like that of Constantine on the body of Apollo. This composite statue stood for many years as the fitting symbol of the new order in the Roman Empire—a heathen body with a Christian head. Christianity became the recognized, dominant, legal religion of the empire, but there remained many of the heathen manners, customs, and superstitions among the people.

The development of individuals and of the race has ever been slow. As the pearly nautilus casts off its outworn shell and builds itself "domes more vast," so humanity has gradually outgrown its heritage of barbarism, cast off the vestiges of idolatry and superstition, and built successive domes more vast to meet the needs of its enlarging life. Mankind, advancing at times with sluggish steps, has traveled far along the upward journey, and the progress made may assure us of making the rest of the grade.

Through all the centuries of the Christian era there have been earnest, devout souls who have recognized and deplored the evils existing in their day. These followers of Christ have been the light of the world and the salt of the earth. By their consistent lives of purity, faithfulness, and brotherly kindness they have exemplified the character and teachings of their Master, and furnished the moral and spiritual dynamics for society and the religious institutions. Through the darkest periods, the Church has contained the leaven of righteousness which has secured ultimate regeneration and purification. The light, though sometimes dimmed, has never been totally eclipsed.

THE CHURCHES ARE NECESSARY FOR THE MAINTENANCE OF RELIGION

The religious life of humanity must find expression in organizations and institutions and function in religious activities. Without organized churches the religious life could neither maintain nor propagate itself. As the life of a nation depends upon the establishment of its institutions and organizations for its stability, and survives, though successive generations live, die, and pass from the scene of activity; so religious life and activities must be enshrined in external organizations to survive the changing generations of men, and to secure without break the spiritual life of the race.

The Christian ministry is made up of a body of educated and consecrated men who, of all men, are best qualified for the responsibilities of moral and spiritual leadership of the people. For the most part they are sufficiently in advance of their people to maintain their leadership, yet not so far advanced as to lose the interest and support of their followers. This combination makes for progress. If the preachers have lost some of their former dignity and sacred authority with the accompanying aloofness from mankind, they have gained much more through their present contact with humanity, in genuine respect and love of their people, and in real leadership of the spiritual forces that make for general advancement.

The Churches Are Essential for the Religious Culture of the Individual

Attendance upon church services is a tonic which cannot wisely be dispensed with. A live plant reaches out for water and a vital Christian longs for the refreshment of the house of worship. One-half hour spent listening to a man who is qualified to interpret the Scriptures affords the average Christian more pleasure and profit than three hours spent in individual study. Neglect of public worship is ever accompanied by neglect of private devotion, surrender of religious ideals, declension in faith and morals, impoverishment of character, and loss of power for Christian service.

"Here and there," says Henry Drummond, "an unchurched soul may stir the multitudes to lofty deeds; isolated men, strong enough to preserve their souls apart from the Church, but short-sighted enough, perhaps, to fail to see that others cannot, may set high examples and stimulate to national reforms. But for the rank and file of us, made of such stuff as we are made of, the steady pressure of fixed institutions, the regular diets of a common worship, and the education of public Christian teaching, are too obvious safeguards of spiritual culture to be set aside."

The Churches bring to us the message of pardon, fellowship with God, and of immortality—three of the greatest needs of humanity. The public religious services make their appeal to the deep-planted instincts of duty to God and to our fellow men. Says Theodore Parker: "The end of religion is to unite man with God, till he thinks God's thoughts, which is truth; feels God's feelings, which is love; wills God's will, which is eternal right." The Churches are the only organizations which make any serious attempt to provide adequate moral and spiritual culture, and furnish the motive and power for the continuous service and sacrifice demanded for the realization of the highest ideals for individuals and for human society. Said Benjamin Franklin: "The moral and religious system which Jesus Christ has transmitted to us is the best the world has ever seen or can see."

The Churches Serve as Social Centers and Promote Community Welfare

Man is a social being and his religious life demands expression in social relationship. Religious life without social activities, could it manage to exist, would indeed be narrow, self-centered, and unlovely.

The Churches render a great and constant service to society as social centers. They draw people of all classes, the rich and the poor, the learned and the unlearned, the high and the low, in close relations and activities, and bind them together in the unity of faith, hope, brotherly love, and a common purpose for the advance of truth and righteousness. The values of this social service can hardly be overestimated.

No one would care to live long in a community without a church. With all the watchful care and conserving influence of the Churches people are prone to go astray. What would society be without them? In a community without a church, religious forces would stagnate, moral standards slump to zero, and real estate become a drag on the market.

A man who remains outside the Church may have faith enough to save his own soul, but he will do little or nothing to save others. Who ever saw an active, enthusiastic, Gospel-spreading Christian outside the Church? For the good we can do for others of our social group we need to join the forces for righteousness.

The Churches Supply the Institutions for Collective Coöperation in Moral and Spiritual Enterprises

The individual finds his greatest power, security, and efficiency through organization and coöperation. In one of his striking stories, Kipling presents the idea, "The strength of the wolf is the pack, . . . and the strength of the pack is the wolf." Man in coöperation is vastly more powerful and effective than when in isolation. Individual opinions may have little weight and individual efforts may prove feeble and abortive; but when individual opinions are fused into public opinion and personal efforts are united in collective coöperation, their power and authority brook no denial and triumph over all opposition. Not otherwise is it with religious life. In association, fellowship, unity of faith, and coöperation in religious activities, the individual is strengthened in his personal convictions and made more effective in his moral and spiritual endeavors. Not only so, by the community of interest and common aim, the religious truth and doctrines are best conserved, highest cultural opportunities in religious worship and service best secured, and the most powerful agency developed for the repression of wrong and the advancement of the kingdom of God on earth.

The Relation of the Churches to Business

The Church is not ordained as a Chamber of Commerce for the regulation and supervision of the world's commercial system. The Churches may not exercise dictatorial power; but members of the Churches may exert a great influence in the adjustment of numerous problems and difficulties which clamor for solution, by securing the recognition of righteous principles based on the Fatherhood of God and the brotherhood of man.

The ancients placed a cross in the market place to remind them that in their dealings with each other they should be guided by the teachings and principles of the Saviour who gave his life to save men from sin. The Churches serve as a constant reminder and inspiration to the commercial world by exalting the standard of honest dealing and right living toward both God and man.

THE CHURCHES AND CIVIC RIGHTEOUSNESS

It is not desirable to turn the Churches into political machines, and yet Christian men and women in action have frequently exerted a salutary influence for civic righteousness. The Master taught to "Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's." We are beginning to realize that a mighty force for civic righteousness is the ballot in the hands of intelligent Christian citizens. The Churches have gained a larger view of the social and ethical value of Christianity. With a Church membership of men and women who read widely, think clearly, and act intelligently, the pastor who is wise enough and courageous enough to face the living issues of the day will be assured that he is not charged with "playing to the galleries" when he champions the cause of the toiling masses; nor regarded as the hired mouthpiece of capitalists when he discusses the rights of employers; nor branded as a Utopian, whose head and heels are off the earth, when he presses upon the consciences of men the exalted claims and ideals of the gospel.

Some years ago the great French statesman de Tocqueville was sent to the United States to study its institutions. In his report to the French Senate, he said: "Sirs, I went at your bidding; I ascended their mountains, I went down into their valleys; I visited their commercial markets and their emporiums of trade; I entered their legislative halls and their judicial courts. I searched everywhere in vain until I entered the church. It was there, sirs, as I listened to the soul-elevating and soul-equalizing gospel of Christ, as it fell from Sabbath to Sabbath upon the waiting multitudes, that I learned why America is great and free and France is a slave."

The Relation of the Churches to the State

Christianity does not dictate what shall be the form of government under which men may elect to live. That is left to be worked out by the common sense and experience of the people, through the changing organizations which they may choose as necessary for the fullest expression of their ideals.

In the United States our religious life is based on the principle of the absolute separation of the Church and State. Each church organization and each individual is free for the fullest expression of religious life in so far as is consistent with good order, decency, and the welfare of society. The separation of Church and State does not mean that the Church has no influence upon the State. On the contrary, the Church may do much to conserve the interests of the nation and to inspire the State in every forward movement. Professor Ely well says: "The Church may go in many respects beyond the State. It can place ideals ahead of the State to which the State must gradually approach; it can rebuke and inspire the State; it can quicken the consciences of men, of those who rule and those who obey. The Church always has opportunity to do work neglected by the State, and in particular the dogmas of religion are committed to the Church. . . . Let the Church by her actions and teachings strengthen and purify the State. Love of country must show itself in service, in the upbuilding of the institutions of the country."

Unity of Spirit, Not of Organization, To Be Desired

In the United States we are guaranteed absolute religious liberty. Our boon of religious liberty permits a swarm of religious vagaries to flourish. There are not only 57 varieties, but more than 157 diversities. Fortunately, about one-third of them have less than 1,000 followers. The atmosphere of our country is peculiarly favorable for such growths of independence and individualism. But, after all, the multiplicity of these minor sects is but a small price to pay for the greatest of all boons—that of religious liberty.

In the world about us there is great diversity with underlying unity. Nature is a unit, but in that unit there is amazing variation. No two blades of grass are alike, no two potatoes are precisely similar, no two blackbirds are duplicated, no two human noses were ever made from the same pattern. There are no exact duplicates in nature.

The unity in the personality of God—between Father and Son—is a unity in diversity. The unity of mankind, "made of one blood," includes diverse races, colors, and characteristics.

Physicians differ in diagnosis and prescription and in treatment of diseases, but we believe in medical science. Teachers disagree over subjects and methods of education, but we have faith in education. Politicians may be as far apart as the poles in matters concerning their political parties and principles, but we must have political activities and institutions. Scientists are at variance in their theories and conclusions derived from their investigations, but we readily appropriate the benefits and service rendered by science. Theologians would not be human did they agree in all matters of creed, ceremonies, and policies. The external differences need not blind us to the value of the inner religious life, nor cause us to reject the moral and spiritual blessings of religion. We need to cultivate a tolerant sentiment toward these religious divergences. We shall do well not to forget the aphorism of Benjamin Franklin: "The sects are like clocks. No two of them agree; but they all approximate the true time."

In view of the lessons taught us by nature's manifoldness of expression, and the experience of diversity in all relations of human life, and in the history of the Church, we may conclude that the unity of believers which formed the burden of the prayer of Christ is to be realized not in external unity of organization and stereotyped creeds and ceremonies, but in the unity of spiritual life—in the spirit of worship, reverence for truth, zeal in promotion of the kingdom of God, and in the culture of that religious atmosphere which purifies, strengthens, and enriches all aspects and activities of life. There may be this inner moral and spiritual unity with the largest diversity in external religious organizations and institutions.

Advantages of Diversified Religious Expression

In the interests of economy and a mistaken zeal for organized union of the various religious denominations, some have seriously deprecated the multiplicity of churches. The desire to unite all denominations under one ecclesiastical dominion is an idle dream which has no proper regard for the development of freedom and individuality in religious life. Such an organized religious trust or combination is both impossible and undesirable. Ecclesiastical history has certainly taught us the folly of attempting to force all men into conformity with one religious mold. Diversity of organization is the price we must pay for the privilege of absolute liberty in religion.

The Church Militant, like an army, is made up of many units. Each regiment has its own regimental colors and insignia and particular equipment, but this diversity does not impair the unity of the army. It adds greatly to its strength and efficiency.

Multiplicity of organizations for the expression of religious life permits of more intensive culture, such as one great dominating institution, however well organized, could not accomplish. Intensive culture may do more with ten acres than extensive culture with a hundred acres. With the larger number of the smaller religious denominations more personal attention can be given to individual culture and training for service.

It makes possible more ample provisions to meet the variety of temperaments and spiritual needs of a greater number of people, and is superior in adaptability to meet the religious requirements of our curiously diverse humanity. More people may find opportunity for the expression of their religious life and activities under a diversity of institutions than would be practicable under one uniform, cumbersome organization.

By diversity and freedom in self-expression, truth may be best served. At best truth can only be partially realized. No individual, no organization possesses all the truth. By special emphasis on certain phases of truth as grasped by various denominations, truth, in its entirety, may be more effectively preserved, and error more readily discovered and eliminated.

The great religious denominations may serve to promote friendly rivalry in love and zeal for the progress of God's kingdom, and by their efforts and achievements may stir one another to greater activities for the growth of justice, liberty, truth, and love among men.

Christian Ideals Diffused through Religious and Humanitarian Organizations

Christianity furnishes the motives and inspiration for the biggest enterprises—biggest in assets and resources, the multiplicity of organizations sustained, the extent of its working territory, the variety and value of services rendered, and the achievements for both the temporal and eternal welfare of the race.

The spirit and ideals of Christianity have become enshrined in numerous organizations, many of which are definitely affiliated with and auxiliary to the Church; while others, organized independently, propagate the teachings and principles of Christianity in their social and philanthropic endeavor to meet the needs of our complex civilization.

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

The Federal Council of the Churches of Christ in America is an outstanding example of the ability of the Churches to adapt themselves to the currents of human progress. The Federal Council was established in 1908 by the representatives of twenty-nine Protestant denominations in the United States. Its work is done through several Commissions composed of members of the various denominations in affiliation.

The Commission of Evangelism promotes coöperation among the denominations in united evangelistic efforts.

The Commission on Church and Social Service supervises the social departments, and seeks better industrial relations by securing conferences between representatives of the Churches, employers, and workingmen.

The Commission on International Justice and Good Will seeks to establish the spirit of friendliness among nations, the reduction of armaments, the outlawry of war, and the achievement of world justice based on international law.

The Commission of Council of Churches promotes local federation of Churches in larger cities, and endeavors to make the Churches more effective in community life, The Commission of Church and Race Relations has for its aim the development of coöperation among the whites and Negro people for the betterment of the Negroes.

The Commission on Mercy and Relief is the agent of the Churches in organizing relief measures in times of distress and calamity among the nations.

The Department of Research and Education keeps the Churches informed concerning social, educational, economic, and industrial conditions, and makes research in social conditions and conducts investigations when needed.

Other important Commissions function in the departments of education, temperance, relations with Christian organizations of Europe, and other essential activities.

The Knights of Columbus

The Knights of Columbus, founded in 1882, is the leading Catholic laymen's organization. Its membership is over 800,000, and its field of operation covers the United States and its possessions, Canada, Newfoundland, Mexico, and Cuba. The organization conducts extensive educational and social activities and maintains an insurance feature among its members of over $250,000,000.

It carried forward effective service in the World War. For this work they received from the American public approximately $40,000,000. The report of their activities at the close of the war shows the balance remaining used for philanthropic work. They financed a nation-wide chain of employment bureaus, finding work for 500,000 former service men; awarded 416 free college scholarships to former service men; inaugurated a nation-wide chain of free night schools for service men and women, with nominal charge for citizens. The balance of the war camp fund is used for educational and hospital relief work. The organization donated $75,000 to the American Legion, $75,000 to the disabled American Volunteers of the World War, and $15,000 to the Veterans of Foreign Wars to enable them to carry on their work of rehabilitation among ex-service men.

A new organization for the Catholic youth has been launched by the Knights of Columbus. It is known as the Columbus Squires. It is being promoted in the seven countries in which the Knights of Columbus operate, in accordance with the apparent need for the enterprise.

The National Catholic Welfare Conference

This Conference was organized in 1919. It has for its purpose the unifying, coördinating, and organizing of the Catholic people of the United States in works of education, social welfare, immigrant aid, Americanization, and other activities. The following bureaus are maintained: Immigration, Motion Pictures, Historical Records, Civic Education, Business, and Publications.

In the Lay Organizations are coördinated the National Council of Catholic Men and the National Council of Catholic Women. These coördinate branches have local units in every one of the 101 dioceses and have affiliated with them the leading national, state, diocese, and other organizations of Catholic men and women throughout the United States, representing an aggregate of more than 8,000,000 men and women.

Organizations for Men and Women among Protestants

The number of organizations for both men and women of the Protestant denominations is legion. Brotherhoods, Men's Bible Classes, Laymen's organizations, Women's

Missionary Societies, Ladies' Aid Societies, Social Circles, and a host of others number millions of both men and women. From these groups there radiates an influence that stirs multitudes of men and women to helpful deeds; and from these centers come leaders in religious activities which make for social progress and the coming of the kingdom of God among men.

Young People's Organizations

The young people's societies organized in the Churches for the religious education and training of young people are practical and powerful agencies for righteousness. About 7,000,000 young men and women are developed and trained in these departments of the Churches.

Social Life: The social activities of these societies present a wide-open door of opportunity. There is strengthened the spirit of democracy as the young people of all classes meet in social equality. The social life is leveled up, not down, but up to a higher and purer standard. Multitudes of young people are fortified to meet the allurements of sin. The social instincts are met and satisfied without lowering the ideals and without detriment to their moral and spiritual impulses.

Education: While these societies are not organized primarily as educational factors, yet splendid work in this direction has been accomplished. By means of study classes the young people are made familiar with epochal events and achievements of the great men and women which have marked the progress of Christianity through the centuries. Through their literature they are kept informed of the interests, enterprises, and growth of their denominations, and so become loyal, intelligent supporters of the organizations to which they belong.

Christian Citizenship: Because of this training the young people are better qualified to appreciate the duties and to assume the responsibilities of their citizenship. In all movements for reform and social betterment the young people trained in the churches are found among the consecrated workers and efficient leaders.

Religious Life: In these societies the young people are taught to pray, study the Bible, express their religious emotions and convictions in orderly public utterances, and daily practice the teachings and virtues of Christianity. The value of these exercises in bringing young people into touch with the power house of God, nourishing the spiritual life, and preparing for helpful Christian service is beyond computation.

THE BIBLE SCHOOLS

The organized Bible schools of Christianity present the greatest army of volunteer workers in the world. Over 3,500,000 teachers and officers each Sunday render their voluntary service to teach the Bible, instruct in morality and religion, and extend the doctrines of Christianity.

According to the latest available statistics for North America there are 195,343 schools, 17,510,830 pupils, 2,459,799 teachers and officers, and a total enrollment of 19,970,629. The report for the world shows 347,001 schools, 29,157,419 pupils, 3,520,192 teachers and officers, and a total enrollment of 32,677,611.

The Bible schools furnish the only medium for the practical, systematic instruction of our boys and girls in the greatest textbook on morality and religion. In these schools the cardinal virtues are wrought into the fiber of character, religious ideals are made a compelling force in life, and preparation is made for the responsibilities and privileges of Christian citizenship. The teachings in the Bible schools to-day become the established moral and religious standards of to-morrow. Blot out the Bible schools and the world would be bereft of its only specific institutions for the moral and spiritual education of the rising generation.

A well-organized Bible school is of greater value than the police force in a community. The police force is a negative power, organized to restrain people from violation of law and deeds of violence, maintain peace, and protect the rights of citizens. The Bible schools are a positive, constructive force for the development of character, and the inspiration of those ideals which find expression in loving service for others and right relations toward both God and man.

The Salvation Army

The work of the Salvation Army with its varied activities is a fine example of applied Christianity. It has ministered to the bodies and souls of thousands among the unfortunate and needy, inspired them with new hope, and lifted them to self-help. Says Josiah Strong in his "New Era": "Probably during no hundred years in the history of the world have there been so many thieves, gamblers, drunkards, and prostitutes saved as during the past quarter of a century, through the heroic faith and labors of the Salvation Army."

Because of its labor of love and self-sacrifice it has passed from public obloquy to its present deserved position of universal esteem. Its growth has been phenomenal. It carries on its work in eighty-one countries and colonies, in fifty-three different languages. It maintains 13,577 corps and outposts, 1,406 social institutions and agencies, 1,030 schools. There are 21,064 officers and cadets, and 7,197 persons without rank employed for full time. The numerous hotels for men, boarding houses for women, industrial homes, children's homes, rescue homes, maternity hospitals, slum posts, nurseries, general hospitals, and dispensaries—all maintained and operated by the Salvation Army—are evidences of the breadth and extent of its social and philanthropic service for needy humanity.

THE VOLUNTEERS OF AMERICA

The Volunteers of America, a Christian philanthropic organization, was incorporated in 1896. General Ballington Booth is its President. It is established in about 100 of the principal cities in the United States. Its official report shows its broad scope of activities similar to those of the Salvation Army.

The work done among prisoners constitutes a special feature. A late annual report shows that over 500 prisoners returning to freedom from the State prisons were helped to secure a new chance in life. Over 100,000 within the walls of State prisons have become members of the Volunteer Welfare League since its inauguration by Mrs. Ballington Booth.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION

The W. C. T. U. is an organization of Christian women united for protection of the home, the abolition of the liquor traffic, and the triumph of the Golden Rule in custom and in law.

It is the lineal descendant of the Women's Temperance Crusade of 1873-74. The National Woman's Christian Temperance Union of the United States was organized in Cleveland, Ohio, in 1874. More than fifty countries are now federated in the World's W. C. T. U., and there are representative workers in a dozen other countries. The local unions in America number over 15,000, with a membership of over 400,000.

Its work is classified under six general divisions, with over thirty departments, and each department is under the supervision of an expert director. The organization seeks to meet human needs at all points, to render service in the home, social, and civic life. Its motto, "For God and Home and Every Land," well expresses the breadth of vision and the scope of its activities for the welfare of mankind.

The W. C. T. U. began the movement for scientific temperance instruction in the public schools of the United States and its dependencies. It was a powerful factor in creating the public sentiment which made possible the Eighteenth Amendment to the Federal Constitution, through the ratification of the Amendment by the legislatures of forty-six States.

Of Frances E. Willard, the beloved builder and leader of the W. C. T. U., America's great poet Whittier wrote:

> "She knew the power of branded ill,
> But felt that love was stronger still;
> And organized, for doing good,
> The world's united womanhood."

WOMEN'S NATIONAL COMMITTEE OF THE LAW ENFORCEMENT LEAGUE

The powerful influence of the Christian womanhood of the United States in behalf of temperance and law enforcement was made evident before the Senate, at Washington, in April, 1926. Sixty-five women, representatives of the leading church societies, social welfare organizations, temperance bodies, and women's clubs, and delegates of the Women's National Committee of the Law Enforcement League that convened in Washington, passed in review before the Senate prohibition investigation committee. Each of the sixty-five women made a one-minute speech in favor of the better enforcement of law and particularly against any modification of the Eighteenth Amendment to the Federal Constitution.

Mrs. Henry W. Peabody of Beverly, Mass., chairman of the National Committee of the women's organizations, said: "We have a strong feeling that the women ought to be represented by the men who hold our views. We represent the home, the Church, and the school. We are opposed to all prohibition amendments and we stand for the strengthening of law enforcement. We stand for the strongest thing in enforcement and the weakest thing in liquor."

Among the benefits which they claimed for prohibition were that school children of New York are better clothed, that men are saving their money, and that women's conditions in the homes are bettered. These women represented organizations aggregating 12,000,000 of the aggressive, consecrated, militant women of the land.

THE Y. M. C. A.

Among the potent factors for righteousness initiated by and vitally associated with the Church is the Young Men's Christian Association. The first Y. M. C. A. was organized in the city of London. George Williams, an earnest Christian young man, won several young men to Christ, and they banded themselves in a Young Men's Christian Association. It became a recognized institution in London, and furnished young men good cheer, good companions, books, papers, and wholesome environments. The first Y. M. C. A. in America was organized in Boston, in 1844, by Thomas V. Sullivan, an old sea captain, who had made a study of the organization in London.

It is now a world institution with a membership of approximately two millions. Its work is carried on in fifty-four different countries. Its emblem is the triangle which represents its threefold work for the physical training of the body, education for the mind, and religious culture for the spirit. Hundreds of thousands of virile young men from all classes and occupations have been enlisted for the promotion of healthful companionship, development of Christian citizenship, and all-round efficiency in helpful service for others. These young men are brought into contact with the best Christian influences through these associations, enjoy the equipment, summer camps, winter classes, and receive preparation for larger community service.

The National War Work Council of the Y. M. C. A. of the United States conducted extensive operations for soldiers and sailors both at home and overseas during the World War. This work received highest commendation from government officials, and their full, final, audited accounts were approved by the Supreme Court in June, 1925.

The organization is doing splendid work among the high school boys. Approximately one million high school students are brought into touch with its activities through clubs and classes, have access to its privileges, enjoy the Christian atmosphere, and receive its impress.

Chui Jui, Governor of Chekiang, who had come into contact with the Y. M. C. A. while a student at Tokyo, although not a Christian, sent this message with his gift of $1,000 to the Hangchow Association: "I understand the Association to be an organization for the promotion of religion and the spread of morality and the salvation of men from a sea of sin. Such an organization will contribute much to the welfare of society. I give with pleasure."

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The Y. W. C. A. is organized on lines of service for young women similar to those of the Y. M. C. A. for young men. It is established in over forty countries, maintains over 8,800 branches with a membership of approximately 1,000,000.

The scope of its work is stated in the definition of its purpose: "To associate young women in personal loyalty to Jesus Christ as Saviour and Lord, to promote growth in Christian character and service, and their physical, social, mental, and spiritual training, and to become a useful force for the institution of the kingdom of God." For the health and recreation of its members it provides gymnasium activities, swimming, hiking, camping, and outdoor sports. It gives to hundreds of thousands of young women a touch of Christian home atmosphere, good cheer, good companionship, protection from the forces of evil, inspiration for highest ideals of womanhood, and training in Christian life and service.

THE AMERICAN RED CROSS

The American Red Cross received its charter by Act of Congress, January 5, 1905. Its purpose is to furnish volunteer aid to the sick and wounded of armies in accordance with the Convention of Geneva; to continue and carry on a system of national and international relief in time of peace, and to apply the same in mitigating the suffering caused by pestilence, famine, fire, floods, and other great national calamities, and to devise and execute measures for preventing the same.

The scientific charity and works of mercy for the sick and dependents, the work for sick and wounded soldiers and sailors of friend and foe alike, the relief in times of national calamities, and the service for the promotion of public health and humane activities have received the indorsement of every civilized nation. It has become a world institution, and its influence is felt to the ends of the earth.

FRATERNAL AND PROTECTIVE ORGANIZATIONS

Among the numerous by-products of Christianity may be listed the great number of organizations among men and women for fraternal and protective advantages—the promotion of temperance, good will, helpfulness, and charity among the members, and the maintenance of the particular interests of the social groups.

The standards of morality and religious teachings in many of these orders and institutions are practically identical with those of Christianity, and these exert a marked influence on the moral and religious life of the members. In fact, the power and influence of these organizations have frequently given rise to the thoughtless criticism that they usurp the place of the Church and do the work that should be done by the organized forces within the Church.

There are many men and women in the various lodges, labor organizations, fraternal, industrial, and philanthropic associations, who, while not members of the Churches, yet are in accord with the spirit and teachings of Christianity. Through these organizations the leaven of Christianity works its profound influence upon the social, moral, and industrial conditions of modern society.

Many of these lodges and associations may be narrow and self-centered, limiting their ministrations to their immediate membership; yet they do inculcate the principles of temperance, justice, peace, and mutual helpfulness. In so far as their influence extends they are exponents of the Christian ideals of character and the practical application of the Golden Rule.

It is not the province of the Churches to determine the nature, constitution, and policies of the numerous social, industrial, fraternal, and philanthropic organizations which have sprung up to meet the growing demands of our modern complicated conditions of human society. The supreme task of the Churches is rather to create the Christian atmosphere which shall pervade all these institutions.

The Lord Jesus laid down the principles of the Fatherhood of God and the brotherhood of man as the basis of all activities toward both God and man. These principles when clearly understood and truly applied will find ways and means of expression through the necessary organizations for the solution of all the difficulties and problems of society. Jesus wisely left it for his disciples to teach these principles, and equally wisely left it for men as they advance in knowledge, liberty, and justice to determine in what form of organization these ideals shall be worked out. These ideals are unchanging—eternal; but as new social, industrial, and intellectual conditions arise bringing new manifestations of man's selfishness, injustice, and wrong, and revealing new wants and new demands of society, these ideals must needs be embodied in new forces and new organizations to resist the evil and promote the welfare of humanity.

The spirit and teachings of Christianity, inspiring ideals of liberty, justice, and brotherliness, are particularly favorable for the growth of all such institutions. It is well known that no such fraternal orders, benevolent societies, and brotherly associations, organized by or even for the common people, existed before the Christian era.

Space forbids the enumeration of the multitude of fraternal and benevolent organizations, lodges, societies, and clubs which have been developed to meet the needs of modern civilization. Such institutions as the Masonic organization with its world membership of 4,310,000, Independent Order of Odd Fellows with a world membership of 2,654,510, Benevolent and Protective Order of the Elks, Rotarians, Kiwanis, and Lions are among the leading representative bodies of scores of such organizations. All these are based on the principles of brotherhood and good will among men. The cardinal virtues of Christianity—faith, knowledge, virtue, patience, temperance, godliness, and brotherly kindness—are taught by them and exemplified in their activities. Vast sums of money are raised and disbursed through these organizations for benevolent purposes—hospitals are founded, trained nurses provided, asylums for orphans and crippled children established, and homes for the aged and dependent are maintained.

It may be easy to point out defects in these social and philanthropic societies, even as Helmholtz has done in his criticism of the formation and function of the organ of vision; but we can scarcely fail to observe in the spirit of coöperation, fraternity, and good will the manifest progressive development of the social and spiritual forces of mankind which make for the greater unity and efficiency of the race. And the defects which may be apparent, unlike the physical imperfections of the optical mechanism, are largely within our control and may be corrected.

Such ideas as the Fatherhood of God, the brotherhood of man, the right of the individual to liberty and the development of personality, and the duty of the strong to aid the weak, the unfortunate and the defective, have had a powerful influence in social development. Christianity has been the principal vehicle of these social ideals and therefore the most potent factor in social progress. It is the glory of Christianity that its spirit and ideals have spread beyond the confines of its own formal institutions, have been diffused throughout society, and manifested in the numerous industrial and social brotherhoods and the various philanthropic and reform organizations. Christianity has wrought its ideals into the very structure of our civilization.

Benjamin Kidd makes it clear that the altruistic feeling which has been the basis of social progress is itself a product of Christianity. He says: "First, that the process of social development which has been taking place, and which is still in progress in our Western civilization, is not the product of the intellect, but that the motive behind it has had its seat and origin in that fund of altruistic feeling with which our civilization has become equipped. Second, that this altruistic development, and the deepening and softening of character which has accompanied it, are the direct and peculiar product of the religious system on which our civilization is founded."[1]

The light, warmth, and cheer of the sun are diffused throughout space and find entrance into every chink and crevice on the earth upturned to receive its light; so the light of Christianity pervades all society, and is reflected in public and private organizations and in individual lives, even though its presence and influence appear unrecognized. The spirit and ideals of Christianity mold the thoughts and actions of men far beyond the ratio of the numerical increase of its professed adherents. It is the light of the world. It is the "true light that lighteth every man that cometh into the world."

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[1] "Social Evolution," p. 198.

CHAPTER XXIX

CHRISTIANITY THE FINAL AND UNIVERSAL RELIGION

RELIGIOUS ideas have dominated the races and tribes of earth from the dawn of history. The presence and activities of spirits, good or evil, were supposed to be in all objects; they glittered in the sun, glowed in the stars, blossomed in the trees, frowned in the clouds, frisked in the breezes, glared in the lightnings, roared in the thunders, waved in the harvests, sported in the mountains, crouched in the caverns, presided at births, marriages, and deaths, fought in battles, cemented treaties, guarded homes, and established thrones.

Idols representing these spirits were made of all kinds of materials and in all forms and sizes, some with chaste workmanship and elaborate designs, others as the crude product of untutored minds.

These images served to give tangible expression to the unseen spirits and forces and to aid devotion. Among unenlightened peoples the images themselves became objects of worship, and under the sway of crude fetishism idols were chained to their places lest they should depart and forsake their devotees.

THE ANIMAL WORSHIP OF THE EGYPTIANS

The ancient Egyptians, notwithstanding their advanced civilization, were animal worshipers. The learned priests and cultured persons did not really worship the animals, but regarded them as representatives of the deities. The animals chosen to represent the gods were set apart, carefully guarded, petted, nursed when sick, and at death embalmed. To kill one of these animals was punishable with death in some cases, in others with a heavy fine. It is said that when King Cambyses invaded Egypt he placed a number of the sacred animals in front of his advancing army, and the Egyptians, fearing to slay their sacred animals, fled without resistance.

The Egyptian sphinx with its human head on the body of a lion—"humanity looking out of animalism"—may be regarded as the fitting symbol of the Egyptian religion.

THE RELIGION OF THE BABYLONIANS

The earliest form of religion among the Babylonians was fetish worship. Every object in nature was believed to be the abode of a spirit. Medicine men or exorcists were resorted to as possessing power to restrain the evil spirits, combat sickness, and control hostile forces.

At a later period each city had its own local god which was believed to be above all other gods in his own sacred city. The moon god and the sun god were among the chief deities. The moon god was given precedence, as the sun god was considered the offspring of the moon god.

In the later history of Babylon, Bel-Merodach became supreme among the gods. The worship of Bel-Merodach was a near approach to monotheism, and its religious forms and offerings had many things in common with the religion of the Jews and the Temple worship at Jerusalem.

THE HERO WORSHIP OF THE GREEKS

The religion of the Greeks was essentially the deification of human attributes, and consisted of the worship of idealized, illustrious heroes, who were regarded as possessing the forms and passions of men, swayed by jealousy, anger, cruelty, and love, able to resist their enemies and render aid to their friends. The images of the deities were carved with great skill and beauty by master sculptors.

When the Apostle Paul entered the city of Athens he beheld their altars and deities on every hand. The market place and the Acropolis were crowded with temples, shrines, and statues; and lest any deity should be overlooked and offended, there was an altar erected to the unknown God.

THE POLYTHEISM OF THE ROMANS

Among the many gods of the Romans, Zeus was worshiped as the highest. He was considered the ruler and preserver of the world, and styled "the father of gods and men." Janus was worshiped as the god of beginnings and the end of things, and was commonly represented with two heads—one that of youth signifying "beginning," the other that of an old man to indicate the "end." In his left hand was a key to show that he opens at the beginning, and in his right hand a scepter as a sign that he controls the process and outcome of every enterprise. Saturnus was held in high esteem as the god of agriculture, who taught men to prune and nurse vines, cultivate fruit trees, and secure productive harvests. Each year in the month of December the feast of Saturnalia, lasting seven days, was held in his honor. Hermes or Mercurius was regarded as the deity of commerce and good luck, and as the god of prudence, cunning, perjury, fraud, and theft. Because of persuasive power of speech he was extolled as the herald of the gods who announced the will of the gods to men. Numerous other functions were ascribed to this shrewd deity. Mars was worshiped as the god of battles, storms, and tempests, and was believed to find delight in human slaughter. Vulcan was the god of fire that burns the earth and breaks forth in volcanic eruptions. Later, he was considered as the god of the industries that depended on fire, such as pottery and metal products. Neptune was the god of the sea. Homer in the "Iliad" describes him: "He yokes to his chariots his swift steeds of brass and manes of gold, and himself clad with gold drives over the waves. The sea rejoices to make way for him, and never a drop of water touches the brazen axle."

The Romans and also the Greeks believed in a multitude of lesser deities known as demons or genii. One of these was supposed to attend and guard every individual of the human race. They were as numerous as mankind. The Lares and Penates were the household gods. Each household was believed to be under the protection of one Lar and several Penates. The hearth and the table of every home were sacred to them.

Influence of Religion on Untutored Worshipers

Idol worship, notwithstanding its accompanying degradation and superstition, exerted its restraining influence upon the minds of untutored worshipers. The piercing eyes of the images served to probe the conscience, stir the imagination, and restrain the devotees from many deeds of wrong.

The animal worship was not an unmitigated evil. It served to strengthen the bonds of religion, hold in check the ignorant, restrain the evil-minded from wilder excesses, quicken the religious sense of obligation, and develop reverence for the superhuman forces beyond man's comprehension. Polytheism was better than no theism for undeveloped races and tribes. Better to worship one of the numerous local, circumscribed gods than to worship no god.

The deification of human attributes by the Greeks and Romans stimulated people in their best moments to emulate the higher virtues, while in periods of their lower sensual moods the appeal was doubtless to the baser instincts and sensuous impulses. It is evident that the multitude of deities presiding over every sphere of human thought and action exerted a powerful influence over the dull consciences, the untutored minds, and fierce passions of men.

The Approach to Monotheism

In many of the non-Christian religions at their best there is an approach to the conception of one supreme God. The Egyptians, notwithstanding their animal worship, left on record their ideas of "the first quality of God, immovable in the solitude of his unity, the fountain of all things, the root of all primary, intelligible existing forms, the God of gods. "The Babylonians in the worship of Bel-Merodach approached the belief in one supreme God. In the Vedas, the eternal essence of the infinite One is described: "Perfect truth, perfect happiness, without equal, immortal; without cause; the first of all causes; all-powerful, the Creator, Preserver, Transformer of all things." The ancient Druids conceived of an eternal, mysterious, immaterial nature which pervades all space—a supreme creator and governor of all. The North American Indians believed in the existence of the Great Spirit.

The universal faith in God as supreme in all and over all finds fitting expression in the lines of Pope's "Essay on Man":

> "All are but parts of one stupendous whole,
> Whose body nature is and God the soul."

Confucianism

The date of Confucius is given as 551-478 B.C. The system of morality and philanthropy known as Confucianism inculcates good will, filial piety, ancestral worship, brotherhood, and public duty. It does not set forth any rational conception of God. It is occupied solely with ethics on the plane of human relations. It makes no appeal to belief in God, immortality, future judgment, or love to a supreme Lord. It ignores entirely this whole realm of spiritual truth, which is so prominent in Christianity, and hence Confucianism lacks the compelling force and motives which these ideals inspire.

Worship is paid to Confucius as divine, and worship of the spirits of ancestors is taught as the highest filial duty. Over 100,000 temples are erected in China in honor of warriors and eminent men, and in each of these temples sacrifices are offered and incense burned to the spirits of the dead.

Of the influence of ancestor worship upon polygamy in China, Dr. D. L. Anderson, in "China Conference Report," page 47, states: "The stress laid on filial piety, the worship of ancestors, makes it a chief duty of sons to produce a posterity in order that sacrifice may be continued. Hence polygamy at times becomes an ethical necessity, a religious duty, and there is no testimony against this evil in the whole range of Chinese literature."

Confucianism teaches that woman is subject to the three obediences: when young she must obey her father and older brother; when married her husband; when her husband is old, she must obey her son.

"In all countries where Confucian morality is in vogue, sexual crime is not usually considered a crime. That is so; and that is the chief reason, I think, why there is no such thing as happy homes in these countries."[1]

Haweis in "Christ and Christianity," Vol. I, says: "All that is distinctive in the religion of China may be summed up in one word, 'Confucius.' Lao-tse preceded him. Mencius followed him: but, as Mencius admitted, 'None are his equals; there is but one Confucius.' Indian Buddhism (religious metaphysics) was introduced into China about 217 B.C., and Taoism (spiritualism) about A.D. 140; but Taoists and Chinese Buddhists are alike worshipers of Confucius. His temples number 1,660; 70,000 animals are annually sacrificed and 27,000 pieces of silk are annually burned upon his altars. Yet his religion is without priests and without a liturgy—it lives in the hearts of the people. Confucius is the apostle of conduct and idolater of rule. The State has formally established the three religions—Confucianism, Buddhism, Taoism; but the genius of Chinese thought finds its center in the laconic, dry, systematic, and practical Confucius."

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[1] Kanzo Uchimura, "An Anglo-Japanese Conversation," p. 48.

Confucius believed in and reverenced the unseen divine power, but he never conceived nor spoke of this divine power as a person. The weakness of the system lies in the fact that there is no power flowing from life-giving relationship with the true God. Fellowship with God and spiritual life and power received through his indwelling presence are truths unknown to Confucianism.

With the transition in China now arising from contact with Western civilization the old faiths—Confucianism, Buddhism, and Taoism—are seen to lack the inner force for self-reformation and adaptation to the changing conditions. They are without the spiritual dynamics to lead the people to the higher moral and religious levels which the new conditions in China make imperative.

Hinduism and Brahmanism

Hinduism has passed through several stages—Vedism, Brahmanism, and Hinduism proper. Vedism is the worship of nature's forces. Brahmanism sprang from Vedism. It sought to give a more satisfactory explanation of the forces of nature. It conceived the idea that behind the manifestation of natural forces there must be an all-pervading Spirit. To this spirit was given the name Brahma, which is from the root "to expand." From the thought of the Spirit expanding through all space came the name of the system—Brahmanism. Hinduism is a polytheistic system resulting from the mixture of Brahmanism, Buddhism, and the many idolatrous cults of the native races. Hinduism is said to have as many deities as there are adherents.

Modern Hinduism, however, presents a monotheistic conception of God. Of this modern aspect, Robert E. Speer says: "The New Hinduism, the Veda, the Arya-Samaj, the various reform movements in India, the whole altered ethical standards of the higher Hinduism, are the direct products of the Christian spirit working on India most purely in the missionary enterprise, and which is transforming the ideal of the people."

The supremacy and sovereignty of God, man's sin and need of forgiveness, the need of some one from the spirit world to embody virtue and live it before men, the power of God in the affairs of men and of human history, the fact of life beyond the grave, and the belief in future rewards and punishments are all presented in the sacred writings of the Hindoos, though not with the clearness, balance, and compelling force with which they are presented in Christianity. They are to be found as kernels of grain amid much chaff from which they need to be sifted. Self-immolation, human sacrifices, burning of widows, exposure of the sick and feeble, and licentiousness all find their sanction in the literature; and all these debasing customs were formerly common in India, and continued until recent times.

There still remain two insurmountable obstacles to progress in India—the caste system and the degrading position assigned to women. Says Dr. Whitehead, Bishop of Madras: "The system of caste, which is one of the most characteristic institutions of Hinduism and the basis of Hindu society, is a direct denial of the brotherhood of man. The idea that a Brahman is a brother to the pariah is contrary to the first principles of Hinduism, and abhorrent to the Hindu mind. To apply to Hindu society the principle of Christian brotherhood would mean a social revolution."

According to the teaching of the Rig-Veda, the Brahmans issued from the mouth of Vishnu, the soldier from his arms, the husbandman from his thighs, and the servile Sudra from his feet. The number of castes have been greatly multiplied, embedded in custom, and rooted in religious sanction. The bewildering maze of social and class distinctions are grounded in a body of ceremonial rules and in the common belief that they are imposed by the divine order.

The sacred writings of the Hindoos assign to women a very inferior rank. She has no standing before the law, cannot give evidence in court, and cannot inherit property. She is deprived of education, considered unfit to eat with her husband, and as his property may be beaten or sold by him.

Concerning the status of women in India, Mr. Mills quotes from the "Hitopadesa, or Book of Friendly Advice": "In infancy, the father should guard her; in youth, her husband; and in old age, her children; for at no time is a woman fit to be trusted with liberty. Infidelity, violence, deceit, envy, extravagance, a total want of good qualities, with impurity are the faults of women."

Mr. Williams in "Indian Wisdom" says with reference to the modern position of women in India: "No Hindoo woman has in theory any independence. It is not merely that she is not her own mistress; she is not her own property, and never under any circumstances can be. She belongs to her father first, who gives her away to her husband, to whom she belongs forever. She is not considered capable of so high a form of religion as man, and she does not mix freely in society. . . . Home is so shut in by the shutters of caste that healthy ventilation is impossible."

BUDDHISM

Buddhism is a reform of Brahmanism, and began in India and extended through China, Japan, and other countries. Its beginning in India by Sakymuni was as a reform movement in protest against the caste system and the excessive ceremonialism and asceticism of Brahmanism.

About five hundred years later the New Buddhism, known as the Mahayana branch or the Great Vehicle, made its appearance. It is this branch of Buddhism which spread through China and Japan, and has since taken on numerous reform ideas. It discards the ancient teachings concerning the loss of identity in the blissful quietude of Nirvana, and looks forward to a Paradise where all sorrow and suffering cease, and happiness, purity, and peace reign supreme.

Gautama Buddha (Sakymuni) approaches the character of Christ in his spirit of self-sacrifice, benevolence, sympathy, and purity of life. Says Barthelemy Saint-Hilaire: "Jesus Christ alone excepted, there is no more pure, no more touching figure than that of Buddha in all history. His life is without a blot; his heroism equals his convictions; he is the example of the virtue he preaches. His self-sacrifice, charity, indescribable sweetness never fail him. At twenty-nine he leaves his father's palace out of love for the people, to become a lonely wanderer and a preacher of righteousness; he studies and meditates for six years, and then for more than half a century preaches his faith and spreads the truth by the weapons of persuasion alone. He dies in the arms of adoring disciples with the serenity of a sage who has lived only for the good, and feels persuaded that he knows the truth."

The teachings of Buddha fall short of those of Christ with respect to conscious union with God as Father, and the clear faith in the future life as a state of continuity of personality, of conscious peace, joy, purity, and loving intimacy with God and loved ones. Primitive Buddhism took no account of God as a loving Heavenly Father. It recognized a sovereign moral order, too inexorable to permit evildoers to escape the penalty of their deeds, and too incorruptible to be bribed by sacrifices.

It promises the blissful loss of identity in the quietude of Nirvana—a cessation from the endless changes of reincarnations, the loss of conscious personality, and release from pain, pleasure, desire, and sin. To some, Nirvana means the repose of annihilation; to others, absorption into deity and loss of personality; and to modern Buddhists, eternal rest in Paradise with perfect peace of sinless being.

As Buddhism spread through the northern countries it embraced within its system the native deities, as it had included the gods of the Indian pantheon, under the pretense that all these gods were but manifestations of the eternal Buddha. With this mixture of polytheism and idolatry the pure teachings of Buddha deteriorated.

By Buddhism women are regarded as inferior creatures, impure, and unworthy of immortality. There is no salvation for woman as woman. Her only hope is to be reborn in the form of a man; and to be worthy of rebirth as a man, she must live under the rule of the three obediences—in subjection to her father, husband, or son.

Modern Buddhism through contact with Christianity has taken on many changes, particularly in Japan. The opening of Christian schools in Japan taught the Buddhists the importance of educating their children and followers. Emulating the Christian example, they have also organized Sunday schools and women's societies upon the same general plan of those of the Christian Churches. Before the advent of Christian missionaries the important occasions of marriage and funerals were entirely neglected by Buddhists; but perceiving the fact that the human heart is most susceptible to religious influence at the time of marriage and at death, they now follow the Christian lead and conduct funeral services and officiate at weddings. Orphanages and hospitals are now established by Buddhists in carrying out the lessons learned from Christianity. Not only so, but they have organized a Young Men's Buddhist Association which provides lectures, study classes, gymnasiums, and entertainments after the manner of the Christian prototype.

MOHAMMEDANISM

Mohammedanism may be considered as an offshoot from Christianity, as a protest and reform movement against the idolatry, error, and formalism of the Christian Church in Arabia. To Mohammed and his followers, Christian worship appeared as tri-theism—as a worship of the Father God, of Mary the mother of God, and of Jesus their Son, whose images in the churches were objects of worship. Also images of the saints were looked upon with idolatrous adoration. Against this idol worship and the errors and formalism of the Church, Mohammedanism made its vigorous stand.

The cardinal doctrine of the faith is that God is the one true God, and that Mohammed is his prophet. The word Islam by which the religion is known means "submission to God" or "peace with God." God is the great Creator, immanent and transcendent in the universe—a personal Sovereign whose commands man is bound to obey.

It abhors idolatry, inculcates faith in one true God, extols prayer, commands charity, teaches the immortality of the soul, and encourages alms. It seeks to suppress infanticide, prohibit gambling, and promote temperance.

There are ninety-nine names ascribed to God. God is represented as Holy, Merciful, but nowhere is he spoken of as a God of Love. The truths of the Fatherhood of God and the brotherhood of all men are not to be found in its sacred book—the Koran.

Unlike Christianity, Mohammedanism does not identify the moral law with the holy and loving nature of God and the fundamental condition of man's well-being. The moral law is proclaimed as the commands of an all-powerful Sovereign, and to be obeyed whether reasonable or not.

The doctrine of fatalism is a very serious handicap to Mohammedanism. Fatalism makes men mere puppets of fate. Fate pulls the string and the puppets must move, whether they would or not, mere automatons of irresistible destiny. Such a belief acts as a drag and incubus on all progress.

In the Koran, the future life for the faithful is pictured as a Paradise of sensual enjoyment—of wine, women, and sensual pleasure. Though some may seek to explain the teachings as setting forth spiritual enjoyment under sensuous imagery, nevertheless it makes its constant appeal to the lower instincts and passions of men.

Polygamy, concubinage, and slavery find their sanction in Islam. Says Marcus Dods: "Unfortunately, whatever kindly intention Mohammed had toward the slave, and whatever beneficial result might have been wrought by his bold proclamation of the equality of all believers, they have been frustrated by the Koran's sanction of concubinage. There is no disguising the fact that it is in this allowance which maintains the slave-trade with all its well-known abominations and horrors. . . . Enlightened Mohammedans deplore the evils of slavery, denouncing the practice, and seek to remove them; but their efforts are not likely to bear fruit, with the example of the great Prophet before all the Moslems, and the provision made for slavery in the Koran. Slavery can only be abolished when concubinage is abolished; and when that happens, the whole character of Islam, and especially its attitude to its Prophet and its sacred book, must be altered."

Robert E. Speer, in "Christianity and Nations," says: "In the most charitable and effective apology for Islam we have in English, Mr. Bosworth Smith admits the evil standards of Islam as to women and concedes that there are in Christianity whole realms of thought, and whole fields of morals, that are all but outside the religion of Mohammed; that Christianity teaches men ideals of personal purity, of humility, of forgiveness of injuries, of the subjection of the lower life to the demands of the higher life, ideals which are absolutely foreign to Mohammedanism; that it sets before men possibilities of progress and boundless development of the mind such as Mohammed never dreamed of; that in the various paths of human attainment the characters that Christianity has developed have been greater, more many-sided, more holy, than any of the characters that Islam has produced. Mr. Boswell Smith has to admit as much as this, that the great religion for which he is saying the best that can be said is a religion that for 1,200 years has been sterile intellectually. And, what is worse than that, Mohammedanism is held by many who have to live under its shadows to be the most degraded religion, morally, in the world. We speak of it as being superior to other religions because of its monotheistic faith, but missionaries from India tell us that the actual moral conditions to be found among Mohammedans there are as terrible as those to be found among pantheistic Hindus themselves."

APPRECIATION OF THE NON-CHRISTIAN RELIGIONS

Dr. Richard Storrs, in his "Divine Origin of Christianity," fittingly says: "No thoughtful person will speak without tenderness of any ancient religious scheme which, in the absence of ampler light, has drawn to itself the trust and hope of human souls, and has been their means, however imperfect, for ascending to nearer intercourse with God."

"God sends his teachers into every age,
To every clime, and every race of men,
With revelations fitted to their growth
And shape of mind, nor gives the realm of Truth
Into the selfish rule of one sole race:
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right;
Else had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest."
(James Russell Lowell.)

STANDARDS OF JUDGMENT FOR THE FINAL AND UNIVERSAL RELIGION

The excellencies of any religion must be judged by the conceptions of the character and activities of the deity or deities which it sets forth; by the nature of the intellectual, moral, and spiritual relations which it sustains between man and the superhuman forces of the universe; by its moral and spiritual interpretation of the facts of human existence; by its success in providing for the intellectual, moral, and spiritual needs of man; by its contribution to the development of the freest and noblest personalities; and its ability to foster and promote the highest type of human society. As judged by these standards, Christianity alone, of all the religions, can make any successful claim to be final and universal.

As men are possessed by polytheistic ideas with numerous deities of conflicting, selfish interests, immoral activities and base passions, the religious life is correspondingly low and finds expression in crude worship of the objects of nature or of the deities possessing the weaknesses and passions of men. Under polytheism, man's conception of the human relations toward the superhuman forces are vague, limited, and grounded in ignorance and superstition; and man's sense of obligation and responsibility toward the most perfect type for the individual and for human society is blurred, distorted, and utterly inadequate.

No one of the non-Christian religions presents the lofty conceptions of the Fatherliness of God and the brotherhood of man based in the divine Fatherhood. Other religions lacking these ideals are hopelessly handicapped in the contest for finality and universality.

No one of them, unless influenced by the teachings of

Christianity, as in the case of modern Buddhism, teaches the facts of the indwelling, life-giving presence of the Divine Spirit in union with the finite spirit of man; that the presence of the Divine Spirit energizes the human spirit and makes possible prompt victory over sin and growth in ideal personality. Christianity is the source of these dynamic, spiritual ideals.

A satisfactory spiritual interpretation of the facts of human existence is not to be found in any of the non-Christian religions. Christianity gives the assurance of an overruling providence based in the love of the Heavenly Father. In these reassuring affirmations, Christianity stands incomparably superior to all other religions.

No one of the non-Christian religions makes adequate provisions for the tragic discord of sin and for man's reconciliation with God. Christianity, alone, professes to make provision for the deliverance from the guilt and power of sin, conceived of as an offense against the holy and loving nature of God, and makes possible the bridging of the chasm between God and man through reconciliation in love.

The development of free, joyous, loving personality as the ideal for every individual, and the greatest freedom and greatest good as the ideal for society, finds no adequate expression in the non-Christian religions. The supremacy of Christianity is evident not only in the presentation of these ideals, but in its power to inspire and impel both individuals and social groups in their achievement.

No one of the non-Christian religions identifies the moral law with the nature of God, nor binds religion and morality into one organic whole. In no one of them is morality motivated by love. Love to God and love to man as the master-force of morality is the special contribution of Christianity.

Concerning the supremacy of Christianity, Principal Garvie writes: "We shall not discover the Gospel by comparing ideas and ideals, although even here Christianity need not fear the comparison; but only by comparing the power of cleansing, enlightening, and renewing the soul which resides in Christ as Saviour and Lord with the influence of any other teacher or master. Can Confucius, Gautama, or Mohammed do what Christ has done, and is doing, to save and bless man? Is the kingdom of God a supernatural reality present and potent in human history."

Christianity possesses all the good that is to be found in all the non-Christian religions. All the exalted standards of ethics, and all the essential, lofty spiritual ideals contained in other religions are not only taught by Christianity, but they are presented in new combinations, new energies, and based in the highest and most adequate motives. Furthermore, the truths are presented in Christianity free from the blight and error which characterize all other religions—free from idolatry, free from the evils of caste, free from polygamy and concubinage, and free from the degradation of women to a position of inferiority. All these evils exist in the non-Christian systems, and the existence of any one of them makes impossible the claim to be final and universal.

The World-Vision of Judaism and Christianity

In Judaism, which was the most perfect religion of the old world, we have the preparation for and adumbration of Christianity. Judaism is the fertile seed of which Christianity is the unfolding flower. As from the sapling springs the full-grown tree, so Christianity developed from

Judaism, absorbing it, completing it, and realizing its full powers and possibilities.

It was the mission of Christianity to assimilate all the purest and noblest elements in Judaism, liberate them from the swaddling bands of infancy, and assure their expansive powers in world development and adaptation. The outworn shell of narrow, ceremonial rites and sacrifices, racial prejudices and political exclusiveness yielded to the stately "dome more vast" as Christianity attained its larger life and liberty.

In the original charter of national birth and expansion as affirmed to Abraham was the promise of universal growth and blessing. "And in thy seed shall all nations of the earth be blessed." (Gen. 22: 18.)

Through the long line of Jewish seers the vision was clarified and enlarged, and their prophetic messages with increasing volume rang across the centuries. In glowing terms they described the coming kingdom of righteousness, peace, and abundant blessing, in which all nations of the earth should dwell in the light of truth, worship the one true God in holiness, live with each other in peace and good will, and share in the salvation of God which should extend unto the ends of the earth.

In the seventy-second Psalm are celebrated the splendor and reign of the great king: "In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. . . . Yea, all kings shall bow down before him: all nations shall serve him. . . . His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed."

The prophet Isaiah sings of the birth of the kingly child: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end." (Isa. 9: 2, 6, 7.)

The birth of the Christ child is the only adequate answer which history makes to this rapturous vision. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2: 8-14.)

The glory of the everlasting kingdom is unfolded to the prophet Daniel: "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. 7: 13, 14.)

In the Revelation of Jesus Christ, given through the Apostle John, is expanded the age-long conflict between light and darkness, truth and error, righteousness and sin, which results in the defeat of the Adversary and the triumph of the Saviour, the Christ of God, and the merging of the kingdoms of this world into the kingdom of Christ. In the character of the Lamb slain from the foundation of the world and as the Redeemer he breaks the seven seals—in perfect accord with Jewish custom and imagery—and proves his power and right to redeem the heritage which man lost through sin. And in the character of the Lion of the Tribe of Judah he goes forth conquering and to conquer, to subdue all opposition, and to reign as King of kings and Lord of lords.

The glorious anticipation is becoming actual realization. A universal religion—a spiritual world-wide kingdom—is no longer to be regarded as a figment of the imagination. Already Christianity has conquered and won the nominal allegiance of all the more civilized nations of the earth. The continents of Europe, Australia, North and South America have acknowledged the supremacy of the scepter of Christianity. The continents of Asia and Africa and the islands of the sea already rejoice in the dawn of day—the darkness of heathenism is yielding to the light of Christianity—it is daybreak everywhere.

CHAPTER XXX

THE GOAL OF CHRISTIANITY

THE PROGRESS OF HUMANITY

THE trend of development in human life appears to be toward the most complete self-realization of the individual consistent with the highest type of human society grounded in freedom and love.

Man is a social being and as such he cannot attain his highest self-realization and expression by himself. The greatest individual liberty and fullest personal development cannot be acquired by man in isolation, but only through social contacts and social developments, and only as individuals forego certain personal rights and liberties for the general good of the group to which they belong. But though some individual liberties are circumscribed by the rights of others in the social group, yet the combined activities of the community tend to enrich the life of all its members, and to secure for each larger freedom, more privileges, and greater satisfactions.

A comparison of modern complex civilization with the simple life of the savage brings out clearly the advantages and larger benefits secured for each individual through this social development. The savage was free to roam, hunt, and fish according to his custom; the modern man has at his disposal the larger liberty secured through the automobile, railroad, steamship, and the airplane. The savage was at the mercy of the natural elements and the domination of the medicine man; the modern man honors his scientists who have brought into subjection the forces of nature and made them man's burden bearers. The needs of the savage were few and simple and his comforts greatly limited; modern division of labor has multiplied man's wants a thousandfold and furnished the means for their satisfaction.

Pessimists are inclined to make comparisons with the past to the disparagement of the future. To them the golden age is always in the rear. Dr. Chamberlain meets the bald assumption of the pessimists by declaring: "Physically, men are better than ever before. The average man of to-day is too large to wear the English armor discarded by the warriors of a few centuries back. The collegiate of to-day surpasses the ancient Olympian. Cicero and Demosthenes were giants in oratory by comparison. Orators were few and poor at that time, so these were easily noted. There are better preachers to-day than Wesley. Edwards is far surpassed in truthful representation of the Word by modern sermon makers. Bismarck, Blaine, and Gladstone overshadow ancient men of statecraft." Macaulay tells us that men usually put the golden age of England at a time "when noblemen were destitute of comforts which would be intolerable to a modern footman, and shopkeepers breakfasted on loaves that would cause a riot in a modern workhouse."

Men, of course, are dissatisfied with their present conditions. The very unrest and discontent are in themselves signs of progress. New satisfactions breed new wants, and men are dissatisfied not because they possess less but because they desire more. It is not in human nature to remain satisfied for long. The prick of discontent goads man ever forward. The average man, like an all-greedy politician, quickly appropriates all within his reach and pants for more. It is not enough that man possesses more now than ever before. He needs more. He must have more. He demands more. New satisfactions fail to keep pace with new wants. The womb of progress is constantly impregnated with the seed of discontent, and necessarily there follows travail, but the very pangs are signs of coming deliverance, and, lo, there is new birth—new life—in greater freedom and richness.

Gilbert Murray in "Tradition and Progress" argues that the organized life of mankind appears on the whole to be organized for good. He states: "We see that the organized life of mankind is on the whole organized for good, and that the great pilgrimage of the spirit of man from the beginnings of history onward has been on the whole not only a movement from ignorance to knowledge, from collective impotence to collective power, from poverty of life to richness of life, but also in some profound sense a pilgrimage from lower to higher. And it will follow, in spite of constant collapse and false routes, which have to be corrected, that the road of progress is in the main a road onward in the same general direction; that the better order which a reformer wishes to substitute for the present order must be a fuller realization of the spirit of the existing order itself. This belief does not rule out changes which many people would call extreme or revolutionary; to the eye of the historian most revolutions are little more than a ruffling of the surface of life. But it does mean that a change which violates the consciences of men, a change which aims at less justice and more violence, at more cruelty and less freedom, has the probabilities heavily against its ultimate success."

The growth of civilization has depended upon numerous and diverse forces and activities: agriculture, development of cities, establishment of law, expansion of commerce, spread of education, freedom of thought, researches of science, strength and wealth of nations; and the development of social, political, and religious institutions have all contributed to modern advancement. All such forces are so interrelated in human experience that progress secured in one direction has made it easier for progress in others.

There is a mighty urge in humanity, a steady moving on toward a definite objective. The gulf-stream of humanity sweeps forward with a movement that nothing can stop. There are some eddies and reverse motions, but even these finally join in the regular forward currents of progress. We judge the direction of the flow not by the eddies and whirlpools, but by the general trend. Somewhere from out the past the living stream had its origin, has continued unbroken to the present, and appears destined to go forward to its terminus. We look back into the remote past, where much lies half-concealed and half-revealed, and with sincere appreciation we regard the myriads of individuals who have served their generation and passed on to us their generous contributions. We look into its present depth and sweep; and while we see many disturbing currents, seeming backward movements, and here and there considerable débris, yet we still discern a steady advance. We look with eager expectation to the future, and we are assured that there is a continuous movement toward a definite goal—the goal of final fulfillment of the purpose of God—the goal of perfected humanity. It is the eternal process moving on:

> "For I doubt not through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns."

The Goal of Christianity

Christianity embodies those principles and ideals which have constantly furnished the strongest motives and dynamics for individual and social progress. Nobility of purpose, purity of heart, sincerity of life, service in love are its dominant characteristics; self-control, justice, prayer, faith, hope, and love are chief among its principles which have determined individual action, shaped the policies of social organizations, and promoted the welfare of the race.

That these principles and ideals are still in advance of human achievement is evidence of the perfection of the ideals which Christianity has set as the goal for humanity. It is the very loftiness of these standards of truth and right which give them their power and practical value, inspiring and compelling men and nations to their best endeavor. As society advances toward these ideals, individual and group conformity with them will become easier and more general.

The goal of Christianity appears to be identical with that mighty urge in humanity which is ever struggling toward the ideal life of the individual and the race. The aim of Christianity is the perfection of the individual in freedom and love and the consummation of human society in ideal completeness. These ideals are to be achieved through man's fellowship and harmonious coöperation with God in the working out of the eternal righteous purposes for individuals and the race. In Christianity the divine and human forces are united in one common purpose; humanity is inspired with faith and hope in the consciousness of working in harmony with the divine aim in the cosmic process; the human forces and desire for the good are strengthened and augmented by the presence of the Divine Spirit. The value and power of the conviction of being coworkers with God in the realization of his plan for humanity, which has inspired and motivated individuals and groups of reformers for service and sacrifice, can scarcely be overestimated.

CHRISTIANITY STRUGGLES AGAINST ENTRENCHED EVILS

Against all obvious evils Christianity makes constant warfare. There is no cessation in the conflict. Christian men and women give themselves with passionate devotion in the perpetual struggle. Though the Christian forces of one generation make but feeble advance and fail to dislodge the enemies, the Christian forces of succeeding generations renew the struggle, carry forward the standards, and achieve conquest.

Christianity has power to meet the needs of the struggling Calibans of humanity. It is able to break the fetters of animalism, subject the lower impulses, subdue the baser passions, release the imprisoned spirit, and enable the otherwise savage to stand erect in the dignity and sovereignty of true manhood.

The Egyptian sphinx, with its human head on an animal body, and its mysterious silence, said to be broken only as the dark hours of night are fringed with the gray streaks of dawn, and the mute lips kissed by morning zephyrs emit strains of music soft and sweet, suggests the riddle of humanity—humanity fettered by animalism, humanity looking out of animalism, humanity waiting in expectation of deliverance. The answer to that riddle is the Light of the World—the Sun of Righteousness shall kiss the lips of the imprisoned, fettered spirit, deliver the angel of the better nature, and call forth the sweet melody of righteousness and the triumphant song of deliverance.

THE REALIZATION OF CHRISTIAN IDEALS THE MEASURE OF PROGRESS

The Lord Jesus taught that the first duty and command is love to God, and the second duty and command is love for our neighbor. These embrace the whole duty of man. They are simple, comprehensive, effective, and all-sufficient. Man's practical application of these two commands will be the measure of the progress of the race.

The Christian doctrine of men's stewardship, as sons of God and brothers of all men, tends to permeate industry with the spirit of good will, curtail selfishness, and secure a wider and fairer distribution of the wealth of production.

As science and man's inventive genius are dominated by Christian principles, the control of the mighty resources of nature become less and less a menace threatening civilization with a world explosion, and are made to serve as man's magic slave to relieve from continuous toil and drudgery, and afford time and disposition for the culture of the highest and best things in life.

The Christian emphasis on education, expressed in the development of the moral impulses and religious faculties, secures man's right relationships with his Creator and his fellow men, and promotes the moral and social progress of the race.

As all branches of art are impinged with the atmosphere of Christian ideals, the tendency to cater to the vulgar and the sensual yields to the finer task of expressing the pure, beautiful, and good.

Christian principles and ideals practically applied produce favorable conditions for the balanced development of each individual, and the growth of social, political, educational, and religious institutions and agencies needed to gain the goal of perfection.

Love is the essence of Christianity. As love for God and love for man prevail, true religion flourishes, intolerance, persecution, and restraint gradually disappear, and men are free to grow in wisdom, to worship in reverence, and to live in righteousness and love.

"Long as thine art shall love true love,
Long as thy science truth shall know,
Long as thy law by law shall grow,
Long as thine eagle harms no dove,
Long as thy God is God above,
Thy brother, every man below—
So long, dear land of all my love,
Thy name shall shine,
Thy fame shall grow." (Lanier.)

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